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TOPICS FOR TEACHERS:

A MANUAL FOR

MINISTERS, BIBLE-CLASS LEADERS, AND SUNDAY-
SCHOOL TEACHERS.

BY JAMES COMPER GRAY,

AUTHOR OF "THE CLASS AND THE DESK."

VOL. II. — ART — RELIGION.

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Oriental Manners and Customs.

(*Introductory Note*)—The manners and customs of the East are, with few exceptions, almost precisely the same now, that they were at the call of Abram. The same habits and modes of life are seen in our time by the Oriental traveller that inspired writers described, in some instances, thousands of years ago. This curious fact may be traced, in part, to *the absence of many of those disturbing influences which have so greatly affected the state of society in western nations.* Repeated conquests, resulting in the importation of the language and arts of the victors, and their speedy adoption and ultimate improvement by the subjected nation; the free intercourse of hardy and energetic races whose lands are contiguous to each other; crowded territories—necessitating, and the genius of their peoples prompting the exploration and settlement of distant lands; strong governments—developing national resources, and individual love of good order and justice; popular education—rendering men more skilled in labour, and teaching the commercial worth of the raw material; invention—increasing labour power, and multiplying the triumphs of manufacturing and commercial enterprise,—things which are the elements of change, and ultimately the effects and causes of progress,—are almost unknown in those districts of the great Asiatic continent where lived the men whose lives are contained, and where were transacted the incidents and histories of which we have the record, in the Word of God. But chief among the causes of this fact must be placed *the hand of Providence in the fulfilment of prophecy.* Hence the East is a museum in which are still preserved, in all their freshness, the living forms of olden things. In it are pitched the tents of the descendants of Abraham, “at whose doors are the same greetings and farewells, and whose folds enclose the same domestic manners and modes of life which marked the people nearly 4000 years ago. Not to observe such resemblance would be impossible; “to refuse to do so,” says Dr. Stanley (*Jewish Church*, vol. i. p. 11), “would be to decline the use of what we may almost call a singular gift of Providence.” “The unchanged habits of the East,” he continues, “render it, in this respect, a kind of living Pompeii. The outward appearances,—which in the case of the Greeks and Romans we know only through art and writing, through marble, fresco, and parchment,—in the case of Jewish history we know through the forms of actual men, living and moving before us, speaking in almost the same language, and certainly with the same general terms of speech and tone and manners. Such as we see them now starting on a pilgrimage or a journey, were Abraham and his sister’s son when they ‘went forth’ to go into the land of Canaan. . . . Even the ordinary social state is the same: polygamy, slavery, the exclusiveness of family ties; the period of service for the dowry of a wife; the solemn obligations of hospitality; the temptations—easily followed—into craft or falsehood.”

Sleep, etc.]

MANNERS AND CUSTOMS.

[Personal

I. Scientific.—[Sleep:] 1. NATURE: "That state of suspension of the sensory and motor functions wh. appears to alternate in all animals with the active condition of those functions." (*Carpenter* ;



EASTERN BED.

see art. *Sleep*, *Todd's Ency. of Anatomy*, etc.) While these functions are susp., the organic—respiratory, cardiac, etc.—functions proceed with equal uniformity, sleeping or waking [A.-S. *slæpan* ; old Ger. *slafan* ;

Ger. *schlafen* ; Goth. *slæpan* ; fr. old Ger. *slaf* = relaxed ; Ice. *slapa* = to hang loose]. "Sleep is Death's younger brother, and so like him that I never dare trust him without my prayers." (*Sir T. Brown*.) 2. USE: Exercise of an. func. destructive of tissues of organs wh. minister to them ; if this waste were not repaired, they would soon become useless ; it is on the nutritive regeneration of the tissues wh. takes place during healthy sleep that its refreshing power depends.

"Tired nature's sweet restorer, balmy sleep !

* * * * *

When tir'd with vain rotations of the day,
Sleep winds us up for the succeeding dawn." (*Young*.)

(*Ecc. v. 12.*) "God gives sleep to the bad, in order that the good may be undisturbed." (*Sadi*.) "Life's nurse, sent fr. heaven to create us anew day by day." (*C. Reade*) "There is no fact more clearly established in the physiology of man than this, that the brain expends its energies and itself during the hours of wakefulness, and that these are recuperated during s. If the recuperation does not equal the expenditure, the brain withers—this is insanity. Thus it is that in early English history, persons who were condemned to death by being prevented from s., always died raving maniacs ; and thus it is, also, that those who are starved to death become insane,—the brain is not nourished, and they cannot s. The practical inferences are these:—1. Those who think most, who do most brain-work, require most s. 2. Time 'saved' fr. necessary s. is infallibly destructive to mind, body, and estate." 3. TIME : Night, natural period for men and most animals (exceptions, creatures of nocturnal habits) ; cessation of toil, enforced by darkness, gives the opportunity for all to sleep at once. The silence invites slumber. A good rule to retire to rest early, and rise the moment you awake ; nature will soon decide what time for s. is needed in each case. Some need but little s. ; Gen. Elliott (of Gibraltar celebrity) found 4 hrs. out of 24 enough. The *young*, who are growing ; and *aged*, through deficient energy of nutritive process, need a larger amount of s. (See also *Copland's Dict. of Medicine*, art. *Sleep* ; and *Macnish, Philosophy of Sleep*.)

II. Bible References.—[Sleep] given by God (*Ge. ii. 21* ; *1 S.*

Life.]

MANNERS AND CUSTOMS.

[Sleep, etc.

xxvi. 12; Ps. cxxvii. 2); often deep (Ge. xv. 12; Job iv. 13, xxxiii. 15; Dan. viii. 18, x. 9; Lu. ix. 32); refreshes (Ps. iv. 8, lxxviii. 65; Pr. iii. 24; Mat. xxvi. 45; Mk. xiv. 41); sweet (Pr. iii. 24, vi. 22; Ecc. v. 12; Jer. xxxi. 26); unseasonable (Pr. xx. 13; Mat. xxvi. 45; Mk. xiv. 41; Lu. xxii. 46); of slothful (Pr. vi. 9, 10, xix. 15); duty first (Ps. cxxxii. 4; Pr. vi. 4); prevented (Ecc. v. 12); sleeplessness (Ge. xxxi. 40; Est. vi. 1; Pr. iv. 16; Dan. ii. 1, vi. 18); waking from (Ps. xlv. 23; Zech. iv. 1; Mat. i. 24; Jo. xi. 11; Ac. xvi. 27). *Examples*: Adam (Ge. ii. 21); Abram (xv. 12); Jacob (xxviii. 11-16); Sisera (Jud. iv. 21); Samson (xvi. 14, 20); Samuel (1 S. iii. 3); Saul (xxvi. 27); Jonah (Jon. i. 5, 6); Jesus (Mat. viii. 24; Mk. iv. 38); Peter (Mk. xiv. 37; Ac. xii. 6); Stephen (vii. 60); Eutychus (xx. 9). [Early Rising.] *Uses*: Redeeming time (Eph. v. 16); devotion (Ps. v. 3, lix. 16, lxxiii. 11, xxxviii. 13; Is. xxvi. 9); duty (Ge. xxii. 3; Pr. xxxi. 15); *neglect* (Pr. vi. 9-11); *misuse* (Pr. xxvii. 14; Isa. v. 11; Zep. iii. 7; Mic. ii. 1). *Examples*: Jesus (Mk. i. 35; Lu. xxi. 28; Jo. viii. 2); Abraham (Ge. xix. 27); Isaac (xxvi. 31); Jacob (xxviii. 18); Joshua (Jos. iii. 1); Gideon (Jud. vi. 38); Samuel (1 S. xv. 12); David (xvii. 20); Elisha's servant (2 K. vi. 15); Mary (Mk. xvi. 2); apostles (Ac. v. 21).

III. Moral and Religious Suggestions.—[Sleep.] *Ill.* 1. STATE OF SIN (Ro. xiii. 11; 1 Cor. xi. 30; Eph. v. 14; 1 Thess. v. 6-10). 2. JUDICIAL INDIFFERENCE (Isa. xxix. 10, lvi. 10). 3. DIVINE CARE (Ps. iv. 8, cxxi. 3-5, cxxvii. 2). "One asked Alexander how he could s. so soundly and securely in the midst of danger; he told them he might well s. when Parmenio watched. How securely may they s. over whom *He* watches." (*Venning*.) 4. DEATH (1 K. i. 21; Job vii. 21; Ps. xiii. 3, lxxvi. 5, xc. 5; Jer. li. 39; Dan. xii. 2; Mal. ix. 24, xxvii. 52; Mk. v. 39; Lu. viii. 52; Jo. xi. 13; 1 Cor. xv. 51; 1 Thess. iv. 14). [Early Rising.] *Ill.* spiritual diligence (Ro. xiii. 11, 12).

"Sloth lay till midday, turning on his couch,
Like ponderous door upon its weary hinge;
And having rolled him out, with much ado,
And many a dismal sigh, and vain attempt,
He sauntered out, accoutred carelessly—
With half-oped, misty, unobservant eye,
Somniferous, that weighed the object down
On which its burden fell—an hour or two;
Then with a groan retired to rest again." (*Pollock*.)

Saying as he does so, "Now blessings light on him that first invented sleep! It covers a man all over, thoughts and all, like a cloak; it is meat for the hungry, drink for the thirsty, heat for the cold, and cold for the hot." (*Cervantes*.)

IV. Practical Lessons.—1. Thank God for s., and the means (as night) that promote it. 2. Work hard, and do right, that you may s. sound. 3. Spend no more time in s. than is needful. 4. s., a Divine gift, often spoiled by bad habits. 5. Guard against the s. of indifference and sin. 6. Prepare for the sleep of death, for

"Only the actions of the just
Smell sweet, and blossom in the dust." (*Shirley*.)

Dress.]

MANNERS AND CUSTOMS.

[Personal

I. Historical and Descriptive.—1. **MATERIAL:** *Fig-leaves* (Ge. iii. 7); *skins* (21); anc. sculptures indicate sheep-skin coats. Prob. Elijah's mantle was a skin (1 K. xix. 13, 19; 2 K. i. 8, ii. 8, 13,



ORDINARY COSTUME.

14, cf. Zec. xiii. 4; Heb. xi. 37). *Sack-cloth* was made of hair (Rev. vi. 12). *Camel's hair* (Mat. iii. 4). *Wool* (Pr. xxvii. 26; Ez. xxxiv. 3). *Linen* (Lev. vi. 10, xiii. 47-49; Est. viii. 15. See *Flax*). Prob. to enforce simplicity and purity, wool and linen together, proscribed (Lev. xix. 19; Deu. xxii. 11). *Cotton* (Est. i. 6; *carpas*, trans. green = cotton). *Silk* (Rev. xviii. 12; in Ge. xli. 42, *marg.*, and, Pr. xxxi. 2, silk = fine linen). 2. **ARTICLES OF D.**: (1) *Tunic*: Heb., *khêthôneth*, or *khuttôneth* = Gk. *chitôn* (Ac. ix. 39), a loose inner garment = our shirt: of wool, linen, or cotton. Often worn alone, confined with girdle; one so dressed was called

naked, as Saul (1 S. xix. 24), Isaiah (Is. xx. 2, 3), Peter (Jo. xxi. 7). Hence, "naked" sig. with one garment, *i. e.*, a poor man (Job xxii. 6; Is. lvii. 7). Usually it was of 2 pieces of cloth, sewed together: when woven whole, was greatly esteemed (Jo. xix. 23). The *girdle* (2 K. iv. 29; Jo. xxi. 7) of poor, leather; of rich, other material, embroidered (Pr. xxxi. 24; Is. iii. 24; Ez. xvi. 10). Used for carrying knife (2 S. xx. 8), pouch (1 S. xxv. 13; Mat. x. 9), or inkhorn of scribe (Ez. ix. 2). (2) *Cloak*; Heb., *mē'il*, upper tunic, worn over the other, hence "two coats" (Mat. x. 10; Lu. iii. 11). The *mē'il* is called "cloak," "mantle," "robe" (Ex. xxxix. 22; 1 S. ii. 19, xv. 27, xviii. 4, xxiv. 4, 11, xxviii. 14; 1 Ch. xv. 27; Job i. 20, ii. 12), and may = any upper garment. Might not be taken by a creditor (Ex. xxii. 26, 27), as the tunic could (Mat. v. 40). (3) *Hyke*: a large woollen strip, ab. 6 yds. long by 6 ft. broad. In fine weather worn over shoulders, the 2 ends hanging down called skirts, or wings (Hag. ii. 12; Zec. viii. 23), or thrown over left shoulder, and 2 ends fastened under right cheek. In this the poor wrapped themselves at night; hence the law (Ex. xxii. 25, xxvi. 27; Deu. xxiv. 13; Job xxii. 6). Its various Heb. and corresponding Gk. names may sig. dif. size or quality: thus *beged* (Ge. xxvii. 15; 1 K. xxii. 10, 30), *lēvūsh* (Est. vi. 11, viii. 15), *stolē* (Gk.) (Mk. xii. 38, xvi. 5; Rev. vi. 11, vii. 9, 13) seem to = state dress, or royal robes. It might be military cloak (2 S. xx. 8; Is. ix. 5), or priest's vestments (2 K. x. 22). It is referred to (Nu. xv. 38; Deu. xxii. 12); might be fastened with a girdle (2 S. xx. 8); its folds used as pockets (2 K. iv. 39; Pr. xvii,

[Life.]

MANNERS AND CUSTOMS.

[Dress.]

23). (4) *Head-dress*: prob. not early in use, hence a sign of sorrow (2 S. xv. 30; Jer. xiv. 3, 4); and the mantle served (1 K. xix. 13). At first an ornament, as mitre and bonnets of priests (Ex. xxviii. 36-40); others worn only by eminent persons, as turban—Heb. *tzaniph*, sig. wrapping round (Job xxix. 14, "*diadem*;" Is. iii. 23, "*hoods*;" lxii. 3; Zec. iii. 5). So Heb. *pêr* conveys same idea of winding (Ex. xxxix. 28; Ez. xliv. 18; Is. iii. 20, lxi. 10, "*ornaments*;" Ez. xxiv. 17, 23, "*tires*"). (5) *Cover for foot*: Sandal (Mk. vi. 9; Ac. xii. 8) = shoe in other places; was a sole, of wood or leather, fastened with thongs round the upper part of foot. To unfasten was duty of slave (Mk. i. 7; Lu. iii. 16; Jo. i. 27; Ac. xiii. 25, cf. Mat. iii. 11). Sometimes lined with cloth, on wh. was painted figure of captive (cf. Jos. x. 24; Mal. iv. 3). s. of ladies ornamented (Song vii. 1; Ez. xvi. 10). Common sort cheap (Am. ii. 6, viii. 6). The feet, but partially covered, need washing after a journey (Ge. xviii. 4, xix. 2; Lu. vii. 44). Usually laid aside at meals, hence force of Ex. xii. 11, when a march was in prospect.



SANDALS.

II. Peculiar Bible Refs.—Ladies delighted in thin, light textures. Bp. Lowth thinks "the glasses" (Is. iii. 23) = transparent garments. See Is. iii. 18-24:—*Cauls* = braids of hair, confined in net-work. *Round tires* = ? crescent-shaped ornaments hung on neck-chain. *Chains* = ? ear-drops. *Mufflers* = small, thin veils. *Bonnets* = turbans, ? the conical part. *Ornaments of legs* = stepping chains. *Headbands* = fillets for hair. *Tablets* = smelling-bottles. *Earrings* = charms worn in ears. *Changeable suits* = robes spec. occasions. *Wimples* = shawls. *Crisping-pins* = reticules. *Glasses* = ? mirrors. *Fine linen* = linen shifts. *Hoods* = folds of turban. *Stomacher* = wide mantle, or holiday dress. *Kerchief* (Ez. xiii. 18) = prob. cushions, or quilts. Handkerchief (Ac. xix. 12) = napkin as, in Lu. xix. 20; Jo. xi. 44, xx. 7. *Aprons* (Ac. xix. 12) dif. little fr. h.-khfs. See Dan. iii. 21:—*Hosen* = un.-garments, tunics. *Hat* = upper tunic. *Coats* = drawers. *Robe* (Mat. xxvii. 28) = prob. Rom. military cloak. *Cloak* (2 Tim. iv. 13) = thick travelling cloak; some think it was a cloak-bag for books, etc. [Of Israel, preserved for 40 yrs. (Deu. viii. 4).]

III. Moral and Religious Suggestions.—1. *White* ill. of righteousness (Mat. xxviii. 3; Rev. iii. 18). 2. *Blood-stained*, victory (Is. ix. 5). 3. *Washed in wine*, abundance (Ge. xlix. 11). 4. *D. ill.* of salvation and righteousness (Is. lxi. 10).

IV. Practical Lessons.—1. However poor one's bodily raiment, garment of salvation and robe of righteousness within reach of all. 2. Body's clothes wear out; the soul's last for ever. 3. It will presently matter little what we have worn in this life: it will much concern us whether we have the wedding garment (Mat. xxii. 11).

I. Descriptive.—The Jews seem to have had no sports or pastimes that might be called national, prob. because of their numerous religious feasts and festivals, and because religion was so closely



EGYPTIAN DANCE.

connected with the personal and social life of the people, that no amusement even could be generally adopted unless it had a religious use. The principal A.

ref. to in the Bible is the [Dance]. "As emotions of joy or sorrow universally express themselves in movements and gestures of the body, efforts have been made among all nations, but esp. among those of the S. and E., in proportion as they seem to be more demonstrative, to reduce to measure and to strengthen by union the more pleasurable—those of joy." (*S. B. D.*) The D. was esteemed by Romans as worship of body, hence had a place among sacred things; so also with Egyptians. (See *eng.*, and *Smith's Dict. of Ant. Saltatio.*) By comp. Bible refs., it will be seen that the D. was assoc. with *worship* (Ps. cxlix. 3, cl. 4); *rejoicing* (Ps. xxx. 11; Ecc. iii. 4; Lam. v. 15; Lu. xv. 25); *war-triumphs* (Jud. xi. 34; 1 S. xviii. 6, xxi. 11); *idolatry* (Ex. xxxii. 19); sometimes by *men* alone (1 S. xxx. 16; Jer. xxxi. 13); by *women* (Ex. xv. 20; Jud. xxi. 19, 21; Jer. xxxi. 4, 13); *children* (Job xxi. 11; Mat. xi. 17); Herodias' dau. (Mat. xiv. 6); David (2 S. vi. 14). Hence, D. was (1) a religious act, in both true and idol worship. (2) Practised exclusively on joyful occasions. (3) Performed by only one of the sexes; no instance recorded of the two sexes D. together. (4) Usually in day-time, open air, fields, highways, etc. (5) Men who perverted D. fr. a religious use deemed infamous. (6) No instance on record in Bible of social D. for amusement, except that of "vain fellows" void of shame, alluded to by Michal (2 S. vi. 20); of the religious fam. desc. by Job (xxi. 11), which produced increased impiety, and ended in destruction; and of Herodias' dau., which terminated in rash vow of Herod, and murder of John. (*Eadie.*) [Race.] Although there seems to be an *all.* to races in Ps. xix. 5, and Ecc. ix. 11, it is in N. T. that the chief refs. occur. The priest Jason (in time of Antiochus Epiphanes, 175 B.C.) first introduced public games at Jerusalem, and erected a gymnasium (2 Macc. iv. 9). They were proscribed by the

Life.]

MANNERS AND CUSTOMS.

[Amusements.

Maccabean princes, and aft. revived by Herod, who (B.C. 7), to please Augustus, built a theatre at Jerusalem, and an amphitheatre outside the city, and similar edifices at Cæsarea, and app. games to be solemnized every 5th yr. It is to the R., etc., as celebrated in Greece and A. Minor, that the chief *all.* in the epistles occur. To win a prize at a R., the highest earthly honour. Great training needed (1 Cor. ix. 25; 1 Tim. iv. 8). When the day arrived, the *judge* took his place (2 Tim. iv. 8); numbers came to *witness* (Heb. xii. 1); a violation of *law* of the course disqualified for the prize (2 Tim. ii. 5, *cf.* 1 Cor. ix. 26, 27; see *Alford, in loc.*); the runner perseveres (Phil. iii. 12); carries no encumbrance (Heb. xii. 1); fixes his eye on goal (Heb. xii. 2, xi. 26); thinks not of part already run (Phil. iii. 13); his joy at finishing (Ac. xx. 24); exultation as he receives (Phil. iii. 12) and grasps (1 Tim. iv. 12, 19) the crown (2 Tim. iv. 8) set apart for the victor. The prize was a wreath of wild olive (*Olympian*); pine leaves or parsley (*Isthmian*); laurel, palm, or beech (*Pythian*); olive or parsley (*Nemean*); branches of palm were placed in victors' hands (Rev. vii. 9). But these were fading (hence 1 Cor. ix. 25). [Refs. to other sports, 1 Cor. iv. 9, xv. 32; 2 Cor. i. 9; 2 Tim. iv. 17.]

II. Moral and Religious Suggestions.—[Dance.] "Well was it said by a man of sagacity that dancing was a sort of privileged and reputable folly, and that the best way to be convinced of this was to close the ears, and judge of it by the eyes alone." (*Gotthold*) "Dancing is an amusement which has been discouraged in our country by many of the best people, and not without reason. Dancing is associated in their minds with balls, and this is one of the worst forms of social pleasure. The time consumed in preparing for a ball, the waste of thought upon it, the extravagance of dress, the late hours, the exhaustion of strength, the exposure of health, the languor of the succeeding day,—these and other evils connected with this amusement are strong reasons for banishing it fr. the community." (*W. E. Channing.*) [Race.] A man that runs in a race—(1) Takes care to begin well. (2) Ought to know the way. (3) Puts on fit equipage. (4) Keeps his body under (Lu. xxii. 34). (5) Must run swiftly, constantly. (6) Must not yield to obstacles (Gal. ii. 2, v. 7). (7) Expect spectators. (8) Must aim at the prize. Apply each point to the Christian race. (*Keach.*)

III. Practical Lessons.—1. In selecting an amusement, not only choose those which are sinless, but healthful in their influence on both the body and the mind. 2. Remember that proper recreations may be abused by excessive indulgence and by want of fairness. The first is a waste of time; the second, an injury to the moral sense. 3. Be willing to forego even harmless pleasures for the sake of those who might make harm of them. Have respect to public opinion, and esp. of *good*, even though they may be *weak*, men. 4. In all recreation never forget the future, and hence do not omit conscience and principle from mere sport (Ecc. xi. 9). Is it true that dancing, card-playing, etc., are, in our day, indulged in by people calling themselves Christians?

I. Descriptive.—[Bathing.] Prescribed in cases of accidental, leprous, or ordinary uncleanness (Lev. xv., xvi. 28, xxii. 6; Nu. xix. 7, 19; 2 S. xi. 2, 4; 2 K. v. 10); after mourning (Ru. iii. 3; 2 S. xii. 20); high-p. on day of atonement, etc.



POURING WATER FROM
LEATHERN BOTTLE.

(Lev. xiii. 6, xvi. 4, 24). Hence B.-rooms in ordinary houses (2 S. xi. 2). Pools, as Siloam, Hezekiah's (Neh. iii. 15, 16; 2 K. xx. 20; Is. xxii. 11; Jo. ix. 7); with porches (Jo. v. 2) indicate public B.; anointing and perfuming oft. accom. B. (Jud. x. 3; Est. ii. 12). [Washing hands] needful, esp. because knives and forks not used. The hand, thrust into the dish (Mat. xxvi. 23; Mk. xiv. 20; Jo. xiii. 26), should be clean. Hence they were washed before meals. This became a ritual observance (Mk. vii. 3), and as such was opp. by our Lord (Mat. xv. 2; Lu. xi. 38). "This custom, but void of ceremonial sig., still com. in E. (Lane, i. 190; Burckhardt's *Notes*, i. 63.) They of course needed washing aft. meals. MODE: Water, usu. tepid, esp. aft. meal; contained in vessel like our coffee-pot; poured over the hands (2 K. iii. 11), which are held over a basin; an assistant, therefore, required to pour the water. (See *cut*, p. 20.) [Washing Feet.] This the wearing of sandals, *g.v.*, rendered oft. needful. A religious rite only in connec. wi. sanctuary (Ex. xxx. 19, 21). Prominent among duties of hospitality (Gen. xviii. 4, xix. 2, xxiv. 32, xliii. 24; Jud. xix. 21). A sign of respect and affection when the host performed the office for his guest (1 S. xxv. 41; Lu. vii. 38, 44; Jo. xiii. 5-14; 1 Tim. v. 10). This custom still prevails in E. The feet were washed before retiring to bed (Song v. 3); and on festive occasions were anointed also (Lu. vii. 38; Jo. xii. 3).

II. Illustrations.—"Our youthful host now proposed (the genuine style of anc. Oriental hospitality) that a servant should wash our feet. This took me by surprise, for I was not aware that the custom still existed here. Nor does it, indeed, towards foreigners, though it is quite com. among natives. We gladly acc. the proposal, both for the sake of the refreshment, and of the scriptural *ill.* A female Nubian slave acc. brought water, which she poured upon our feet, over a large shallow basin of tinned copper, kneeling before us, and rubbing our feet with her hands and wiping them with a napkin. It was one of the most gratifying minor incidents of our whole journey." (*R. B. R.*, iii. 26, *ill.* Ge. xviii. 4, xix. 2; Lu. vii. 14, *cf.* 1 S. xxv. 41; Jo. xiii. 5.) "When at length any one had finished (*the meal*), he immediately rose, and went and washed his hands, by having water poured upon them in an adjacent room. . . . The Sheik

Life.]

MANNERS AND CUSTOMS.

[Ablutions.

of Gaza . . . was the only one who did not leave his place to wash, but had the water brought to him where he sat" (*R. B. R.*, ii. 451). "Of course, aft. such a meal as we have described, washing the hands and mouth is indispensable (it ought to be before, but is not); and the ibrick and tûst—their pitcher and ewer—are always brought, and the servant, with a napkin over his shoulder, pours on your hands." (*T. L. B.*, 128; *C. D. N. T.*, 180.)

III. Moral and Religious Suggestions.—"Cleanliness may be recommended, as it is a mark of politeness; as it produces affection; as it bears an analogy to purity of mind." (*Addison*.)

"Even from the body's purity the mind

Receives a secret sympathetic aid." (*Thomson*.)

"So great is the effect of cleanliness upon man, that it extends even to his moral character. Virtue never dwelt long with filth, nor do I believe there ever was a person scrupulously attentive to cleanliness who was a consummate villain." (*Count Rumford*.) "Let thy mind's sweetness have its operation upon thy body, clothes, and habitation." (*G. Herbert*.) "As a general rule for living neatly, and saving time, it is better to *keep clean* than to *make clean*." "Cleanliness has a powerful influence on the health and preservation of the body. . . Persons attentive to the cleanliness of their persons and their habitations are generally more healthy, and less exposed to diseases, than those who live in filth and nastiness; and it may, moreover, be remarked that cleanliness brings with it, throughout every part of domestic discipline, habits of order and arrangement which are among the first and best methods and elements of happiness." 1. No defilement worse than sin. 2. This mars the beauty and health of the soul. 3. As filth affects the life of body, so sin of soul. 4. Bodily, a type of spiritual, cleansing. 5. *We* can cleanse the body with water, but *only* Christ can cleanse the soul (1 Jo. i. 7). 6. We must be spiritually clean in order to union with Him (Jo. xiii. 8).

IV. Practical Lessons.—1. "To avoid disease, we must cultivate habits of cleanliness." 2. "Neglect of cleanliness, like laziness, tends to make people poor, and to keep them so." 3. For your body's sake promote cleanly habits: for your soul's sake let your prayer be Ps. xix. 12, li. 2. 4. Urge it in reliance on the promise, Ez. xxxvi. 25. 5. Remember the precept, Jas. iv. 8, and the exhortation, 2 Cor. vii. 1.

[*Addenda*.—BIBLE REFERENCES TO PURIFICATION. At exodus (Ex. xiv. 22; 1 Cor. x. 2); bef. receiving the law (Ex. xix. 10); of priests (xxix. 4); of levites (Nu. viii. 6, 7); H.-priest on day of atonement (Lev. xvi. 4, 24); of burnt-offerings (2 Ch. iv. 6); of unclean persons (Lev. xv. 2-13, xvii. 15, xxii. 4-7; Nu. xix. 7-12, 21); of healed leper (Lev. xiv. 8, 9); of Nazarite (Ac. xxi. 24, 26); of devout, bef. entering house of God (Ps. xxvi. 6, cf. Heb. x. 22); multiplied by traditions (Mat. xv. 2; Mk. vii. 3, 4). *Means used*: Water of separation (Nu. xix. 9); running water (Lev. xv. 13); water mixed with blood (Ex. xxiv. 5-8, cf. Heb. ix. 19). *Mode*: Sprinkling (Nu. xix. 13, 18; Heb. ix. 19); washing parts of body (Ex. xxx. 19), or whole body (Lev. viii. 6, xiv. 9); availed to sanctifying of flesh (Heb. ix. 13); insufficient for spiritual cleansing (Job ix. 30, 31; Jer. ii. 22). *Illustrated*: Purification by blood of Christ (Heb. ix. 9-12); regeneration (Ep. v. 26; 1 Jo. i. 7).]

Perfumery, etc.]

MANNERS AND CUSTOMS.

[Personal

I. Descriptive, etc.—[Perfumes.] 1. ORIGIN OF USE: Offensive smells engendered by heat of climate (*Burckhardt's Travels*, ii. 85); hence free use of P. (Pr. xxvii. 9).



ALOE.

2. SOURCE OF SUPPLY: From spices (*q.v.*) of Arabia, and also aromatic plants of Palestine. 3. MODE OF APPLICATION: *Various*; bunch of plant, as nosegay [*gay* flowers for regaling the nose]; or confined in a bag (Song i. 13); or pulverized, and used in fumigation (Song iii. 6); or essence of, mixed with oil (Jo. xii. 3); or scent of, in smelling-bottles (Is. iii. 20; *lit.*, "houses of the soul"). 4. USES: Temple service (Ex. xxx. 22-38). Private life, applied to the person, to garments (Ps. xlv. 8; Song iv. 11), and to furniture (Pr. vii. 17). Omitted in time of mourning, hence the *all*. (Is. iii. 24). "On the ar-

rival of a guest, the same compliments were probably paid in anc. as in mod. times; the rooms were fumigated, the person of the guest was sprinkled with rose-water, and then the incense was applied to his face and beard." (Dan. ii. 46; *Lane's Mod. Eg.*, ii. 14.) When a royal personage went abroad in his litter, attendants threw up "pillars of smoke" ab. his path (Song iii. 6; *S. B. D.*) 5. MANUFACTURE of P. in form of ointment, or incense, a profession (Ex. xxx. 25, 35; Ecc. x. 1). [Ornaments.] Orientals of all classes, in anc. and mod. times, much given to personal decoration. Hence many refs. in Bible (on Is. iii. 18-23, see *Dress*). JEWELS were of gold and silver (Ex. iii. 22, xxxv. 22; Nu. xxxi. 50, 51; Ez. xvi. 17); of precious stones in gold mounting (Song v. 14; Ex. xxxviii. 11); were in form of *bracelets*, worn by women (Ge. xxiv. 30; Ex. xxxv.; Is. iii. 19; Ez. xvi. 11); by men (Ge. xxxviii. 18, 25; Nu. xxxi. 50; 2 S. i. 10). *Chains* [also a badge of office (Ge. xli. 42; Dan. v. 7, 29)] as o. (Nu. xxxi. 50; Is. iii. 19; Song i. 10; Ez. xvi. 11). *Rings*—gold and gems—(Song v. 14), worn on hand by men and women (Ex. xxxv. 22; Nu. xxxi. 50; Is. iii. 21); or worn in the nose (Is. iii. 21; Pr. xi. 22). Made of gold (Ex. xxviii. 23); silver (Est. i. 6); brass (Ex. xxvii. 4). [Also badge of office (Ge. xli. 42; Est. iii. 10, 12, viii. 2-10).] *Tablets* = necklace of gold beads (Ex. xxxv. 22; Nu. xxxi. 50) = smelling-bottles (Is. iii. 20). Anklets (Is. iii. 18, 20, "*tinkling o.*") o. of legs (Is. iii. 20; *i.e.*, acc. to Gesenius, short chains connect. with each anklet to enforce short, mincing steps). These o. (Ex. iii. 22, xi. 2) were so numerous as to furnish gold enough for utensils of tabernacle (Ex. xxxv. 22), and the brazen laver was made of the women's mirrors, *i.e.* pieces of polished brass (Ex. xxxvii. 8 • Job xxxvii. 18).

Life.]

MANNERS AND CUSTOMS

[Perfumery, etc.

II. Moral and Religious Suggestions.—[Perfumes] *ill.* 1. *Sweets of true friendship* (Pr. xxvii. 9). "The best friends are those that stimulate us to that wh. is good" (Heb. x. 24). "During our conversation, some slaves brought a very richly ornamented silver tripod, filled with burning coals, upon wh. some incense was thrown, and it was presented to us to inhale the fragrant smoke; and at the moment we inclined our head a slave sprinkled some rose-water over us fr. a bottle he held in his left hand." 2. *Reputation* (Ecc. vii. 1; Song i. 3).

"Oh, reputation! dearer far than life!
Thou precious balsam, lovely, sweet to smell!
Whose cordial drops, once spilt by some rash hand,
Not all the owner's care, nor the repenting toil
Of the rude spiller, ever can collect
To its first purity and native sweetness." (Sewell.)

[Ornaments.] "Ornament is only valuable when it does not interfere with what is useful. The frost wh. congeals water adds much to its brilliancy, but destroys its utility. Children may admire how it sparkles in the sun, but men will reflect that it slakes no thirst, it revives no fainting heart." o. *ill.* 1. The need and fitness of spiritual adorning (1 Tim. ii. 9, 10; 1 Pet. iii. 4). 2. Incongruity betw. dress and station, or betw. appearance and character (Pr. xi. 22). "She neglects her heart who studies her glass." (Lavater.) "It is the custom in almost all the E. for the women to wear rings in their noses, in the left nostril, wh. is bored low down in the middle. These rings are of gold, and have commonly two pearls and one ruby betw., placed in the ring. I never saw a young girl or young woman, in Arabia or Persia, who did not wear a ring after this manner in her nostril." (Sir John Chardin.) 3. Wisdom (Pr. xx. 15). 4. Strong affection (Song viii. 6, cf. Jer. xxii. 24; Hag. ii. 23). 5. Paternal influence and instruction (Pr. i. 8, 9). 6. The obedient hearing of reproof (Pr. xxv. 12). 7. Strangeness of men forgetting God (Jer. ii. 32). 8. God's great love to Jerusalem and His people (Ez. xvi. 7).

III. Practical Lessons.—1. Seek to have a name fragrant with goodness. 2. Blossoms of piety emit the sweetest perfume. 3. The best and most lasting ornaments are those of mind and heart. 4. Ornaments for the body are of human contrivance; o. for the soul are of Divine design, execution, and bestowment. 5. Ornaments for the body may be bequeathed to survivors, who may shine in jewels they little merit; but o. for the soul are absolute property, personal effects—not inherited, but given. 6. Hence they must be personally sought and worn.

[*Addenda.*—Perfumery, fr. Lat., *per*, through, and *fumus*, smoke. Philip Augustus of France granted a charter to master-perfumers in 1190. *p.* became fashionable in England in the reign of Elizabeth. In 1860 there were about forty manufacturing perfumers in London; in Paris about eighty. No such trade as a perfumer known in Scotland in 1763. (Crevel.) In 1786 a stamp-tax was laid on various articles of perfumery in England, and the vendor was obliged to take out a license. (*Madyn's Dict. of Dates.*) Choice perfumery will not take away the ill-odour of sin. "All the perfumes of Arabia will not sweeten this little hand." (Shakspeare.)]

I. Descriptive.—1. **ORIGIN OF TRADE:** From the beginning, man not to live in indolence (Ge. ii. 15). Presently labour became toil (iii. 17-19, 23). At first, branches of labour very few. Every



FULLERS AT WORK.

needful art pursued beneath ea. roof, and ea. man his own carpenter, smith, etc. Yet even in the first family men gave themselves specially to the pursuit for wh. they were best adapted (Abel, a shepherd; Cain, a husbandman). At length, as pop. increased, the man who could do one thing better than another, would rely upon that as a means of living. Undivided attention being given to that one thing, it would be better done. Hence, probably, distinct trades arose.

2. **CUSTOM RELATING TO TRADE:** The Jews taught their children

trades, and had this proverb: "He that teacheth not his son a trade, teacheth him to be a thief." Hence St. Paul was taught a trade (Ac. xviii. 3, xx. 34; 2 Thes. iii. 8), and enforced the duty of earning an honest living (10-12). 3. **NAMES OF TRADES:** Among the various callings in wh. the Jews were more or less skilled were (1) *Apothecary* [word sig. lit. "keeper of a storehouse." Lat. *apotheca*; Gk. *apothēkē* = storehouse; *apo* and *thēkē*, a case; *tithēmī*, to place]. Was not so much compounder of drugs, as maker of perfumes and ointments (Ex. xxx. 25, 35, xxxvii. 29; Neh. iii. 8; Ecc. x. 1). Heb. root = to heat, or boil. (2) *Baker* [A.-S., *baean*; Ice., *baka*, to warm; Ger., *backen*, to bake; *bahen*, to heat]. See *Bread*. Baking a domestic art, yet became a profession and trade (Ge. xl. 1, 2; 1 S. viii. 13; Jer. xxxvii. 21; Hos. vii. 4, 6). (3) *Barber* [lit., "one who shaves beards," from Fr., *barbe*—Lat., *barba*, a beard] (Jud. xvi. 19; Ez. v. 1). (4) *Carpenter* [lit., a maker of cars; Fr., *charpentier*; old Fr., *carpentier*; Lat., *carpentarius*—*carpentum*, a car] (2 S. vi. 5; 1 K. x. 12; 2 K. vi. 1-7, xii. 11; 2 Ch. xxiv. 8-12; Ezra iii. 7). Frequent mention of tools (as *saw*, Is. x. 15, ? *axe*; *awl*, Ex. xxi. 6). This was the o. of Joseph, and prob. of our Lord, in His youth (Mat. xiii. 55; Mk. vi. 3). (5) *Carver* [A.-S., *ceorfa*, to cut, to hew; Du., *kerven*; Ger., *kerben*, to notch] (Ex. xxxi. 5, xxxv. 33; 1 K. vi. 18, 29, 32, 35; 2 Ch. iii. 7; Ps. lxxiv. 6). (6) *Dyer* [lit., to soak, to stain; A.-S., *deagan*, to dye; Dan., *dygge*, to sprinkle with water] (Ex. xxv. 5, xxvi. 14; Ez. xxiii. 15; Nah. ii. 3, *marg.*) (7) *Engraver* [lit., to dig, or cut in. A.-S., *grafan*; Du., *graven*; Ger. *graben*: allied to Gk. *graphō*, to grave, scratch]—metals (Ex. xxxii.

Life.]

MANNERS AND CUSTOMS.

[Occupation.

4; 1 K. vii. 31; 2 Ch. ii. 7, 14); gems (Ex. xxviii. 9-11, 21, 36, xxxix. 6, 14, 30; Zec. iii. 9). (8) *Fuller* [lit., one who *presses* or *scours* cloth; A.-S., *fullian*, to whiten as a fuller] (Jer. ii. 22; Mal. iii. 2; Mk. ix. 3). (9) *Tanner* [Fr., *tanner*, prob. fr. Bret., *tann*, an oak. Infusion of *oak* bark used in tanning] (Ex. xxvi. 14; Ac. ix. 43, x. 6). (10) *Mason* [one who *cuts* stones; Fr., *maçon*; Ger. *meisseln*, to cut] (1 K. v. 18; 2 K. xii. 12, xxii. 6; 1 Ch. xiv. 1; Ezr. iii. 7). (11) *Miner* [one who digs under ground; Fr. *miner*] (Job xxviii. 1-6). (12) *Potter* [Fr., *pot*; Gael., *poit*; Ice., *pottr*] (1 Ch. iv. 23; Is. xli. 25, lxiv. 8; Jer. xviii. 3, 4; Dan. ii. 41; Zec. xi. 13; Mat. xxvii. 7-10; Ro. ix. 21). (13) *Smith* [one who *smites* with the hammer; A.-S., *smitan*, to smite] (1 S. xiii. 19; 2 K. xxiv. 14; Isa. liv. 16; Jer. xxiv. 1). (14) *Tent-maker*, see *Dwellings* (Ac. xviii. 3). (15) *Weaver* [one who *weaves* or *twines* threads together; A.-S., *wefan*; Ger., *weben*, to weave] (Ex. xxviii. 32, xxxv. 35, xxxix. 22, 27; 2 K. xxiii. 7; Is. xix. 9, xxxviii. 12); beam (Jud. xvi. 14; 2 S. xxi. 19; 1 Ch. xi. 23); shuttle (Job vii. 6).

II. Moral and Religious Suggestions.—1. Lawful callings to be diligently pursued (Ro. xii. 11). 2. Labour to be done fr. a right motive (1 Cor. x. 31). 3. Occupations to be honest, and honestly followed (Eph. iv. 28). *Note:* A calling may be honest in itself, but be dishonestly pursued; *ill.* morality of trade, "tricks of trade," "trade customs," etc. "Every base occupation makes one sharp in its practice, and dull in every other." (*Sir P. Sidney*.) "The man determines the dignity of the o., not the o. wh. measures the dig. of man." "o. was one of the pleasures of Paradise; we cannot be happy without it." "Whatever busies the mind, without corrupting it, has at least this use, that it rescues the day from idleness; he that is never idle will not often be vicious." "o., action of any kind, is as opposed to sentimentality as fire to water; a few years of labour or study—even a few months or weeks—will bring a young head into the right track." "The modern majesty consists in work. What a man can do is his greatest ornament, and he always consults his dignity by doing it."

"Who's born to sloth? To some we find
The ploughshare's annual task assign'd;
Some at the sounding anvil glow;
Some the swift sliding shuttle throw;
Some, studious of the wind and tide,
From pole to pole our commerce guide;
While some, of genius more refin'd,
With head and tongue assist mankind.
In every rank, or great or small,
'Tis industry supports us all." (*Gay*.)

III. Practical Lessons.—1. To serve God in every station. 2. A Christian life the noblest occupation. 3. Working for God the most remunerative employment. 4. The soul and eternity demand special and unceasing toil (Jo. vi. 27).

VOL. II.—2

Dwellings,—Tents.] MANNERS AND CUSTOMS.

[Domestic

I. Descriptive.—[Cave.] Syria rocky land, hence many caves (Is. ii. 19). Acc. to position, use, or construction, various Hebrew words = cave (for which see *S. B. D.*). Places or people have oft.



ARAB TENTS.

deriv. their name fr. them. Hence Hauran = *caveland*. Horites = *dwellers in caves*. 1. FORMATION: of some *natural* (Heb. xi. 38); others *artificial* (Jud. vi. 2). 2. USE: *dwellings* (Ge. xix. 30, first mention

of c. in Bible); for *concealment* (1 S. xiii. 6, xiv. 11; 1 K. xviii. 4; Heb. xi. 38); *resting-places* (1 S. xxiv. 3; 1 K. xix. 9); *burial-places* (Ge. xxiii. 19; Jo. xi. 38); *haunts of robbers* (Jer. vii. 11; Mat. xxi. 13); of *wild beasts* (Nah. ii. 12). Often spacious (1 S. xxii. 1, 2, xxiv. 3); one in Damascus will hold 4000 men; desc. by Strabo; still shown to travellers. A grotto betw. Aleppo and Bir will hold nr. 3000 horse (*Tavernier*); one nr. Sidon contains 200 smaller caverns (*Maundrell*). 3. NAMED IN BIBLE: *Adullam*, *q.v.* (1 S. xxii. 1); *Engedi*, *q.v.* (1 S. xxiii. 29, cf. xxiv. 1-3); *Machpelah*, *q.v.* (Ge. xxxiii. 9); *Makkedah* (Jos. x. 16, 17). [Tents.] Ancient (Ge. iv. 20); suited to old nomadic life of inhabitants of Syria; and present life of wandering Arabs, etc. CALLED *tabernacles* (Nu. xxiv. 5; Job xii. 6; Heb. xi. 9); *curtains* (Is. liv. 2; Heb. iii. 7). MATERIAL: goats'-hair (see *Cilicium*), spun and woven by women (Ex. xxxv. 26, xxxvi. 14); hence black colour (Song i. 5). "Even black tents, when new, and pitched among bushes of liveliest green, have a very 'comely' appearance, especially when both are bathed in a flood of evening's golden light." (*T. L. B.*, 171.) USED by patriarchs (Ge. xiii. 5, xxv. 27; Heb. xi. 9); Israel in desert (Ex. xxx. 8; Nu. xxiv. 2); in their wars (1 S. iv. 3, 10, xxix. 1; 1 K. xvi. 16); Rechabites (Jer. xxxv. 7, 10); Arabs (Isa. 13-20); shepherds (Song i. 8; Isaiah xxxviii. 12); all eastern peoples (Jud. vi. 5; 1 S. xvii. 4; 2 K. vii. 7; 1 Ch. v. 10). DESCRIPTION: Spread out (Is. xl. 22); fastened by cords to stakes or nails (Is. liv. 2; Jer. x. 20, cf. Jud. iv. 21); enlarged by lengthening cords (Is. liv. 2). Tents of Arabia of oblong shape, fr. 8 to 10 ft. high in middle; of diff. size according to number of poles—fr. 3 to 9—wh. support them (*K. B. D.*) Separate tents for wives (Ge. xxiv. 67) and servants (Ge. xxxi. 33); but if the T. was large, a curtain prob. div. the women's side fr. rest. PITCHING: orderly (Nu. i. 52); nr. wells (Ge. xiii. 10, 12; xxvi. 17, 18; 1 S. xxix. 1); under trees (Ge. xviii. 1, 4; Jud. iv. 5); tops of houses (2 S. xvi. 22); persons sent to select site (Deu. i. 33); easily removed (Isa. xxxviii. 12). T. of Jews com. with Arabs (Nu. xxiv.

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MANNERS AND CUSTOMS. [Dwellings,—Tents.

5, cf. Song i. 5); custom of sitting or standing at door (Ge. xviii. 1; Jud. iv. 20).

II. Illustrations.—Jud. v. 26. "The *nail* wh. Jael used was a *tent-pin*, now, as then, called *wated*; and the *hammer* was the mallet with wh. it is driven into the ground. It is not necessary to suppose that either of them was of iron, as *nail* and *hammer* would imply. The *wated* was prob. a sharp-pointed pin of hard wood. . . . Is. xxii. 23, 25. It is not every place that will hold the tent *nail* securely; it must be driven into suitable ground. . . . Zech. x. 4. The tent-pin is absolutely essential to the stability and safety of the Arab's habitation." (*T. L. B.*, 440-41). Song i. 5. The Arabians take pleasure in pitching their tents on hills in such a way as to form a sort of circular encampment. When thus pitched, being of a dark hue, they exhibit a beautiful appearance to the distantly-approaching traveller. Job xxx. 1: The flocks and cattle during the night are driven into the space in the centre of the encampment, and guarded by dogs. Is. lvi. 9-11: Some one of the shepherds keeps watch also during the night—a duty performed alternately. (*J. B. A.*, ii. 30.)

III. Moral and Religious Suggestions.—[Cave] *III.* 1. Human fear, and desire of concealment from presence of God (Is. ii. 19). 2. The darkness (of the grave) hideth not from God (Ez. xxxiii. 27); also folly of attempting to flee fr. God. 3. The consternation that will seize upon the unprepared at the last great day. (See also *C. D. O. T.*, 40, 196.) c. of Engedi may remind us that adverse circumstances should develop, rather than dwarf, noble qualities. [Tent.] *III.* 1. The heavens (Is. xl. 22, xlii. 5, xliv. 24; Job ix. 8; Ps. civ. 2; Jer. x. 12). Sublime poetical conception. God's tent, with the clouds for curtains, and the stars, etc., for lamps. A tent for all to dwell in. Human tents *small, perishing*, etc., com. with the Creator's pavilion. 2. Extension of the Church (Is. liv. 2). Explain mode of enlarging a tent; and show danger of doing so unless the cords and stakes are made proportionably strong. Apply this to Church extension. 3. The frailty of present body, as com. with the future home of soul (2 Cor. v. 1-4). Tent, with cords, stakes, etc., soon removed: *ill.* the sometimes speedy dissolution of our physical nature. One has gone before to choose the place of our future and eternal residence.

IV. Practical Lessons.—1. Here we are strangers and pilgrims, leading a wandering tent life; presently we may dwell in a city wh. hath foundations, etc. Mt. Zion shall never be moved. Are we preparing for the change? 2. While the outer man (the tent) decays (as the tent grows old) is the inner man (the soul—spiritual and immortal) daily renewed. 3. The patriarchs pitched their tent near the altar, or reared an altar near their tent. (*C. D. O. T.*, 25.) In all our wanderings remember Him with whom we hope to dwell for ever.

For ever with the Lord,

Amen, so let it be!

Life from the dead is in that word,

'Tis immortality.

Here in the body pent,

Absent from Him I roam,

Yet nightly pitch my moving tent

A day's march nearer home.

My Father's house on high

Home of my soul, how near

At times to faith's illumined eye

Thy golden gates appear!

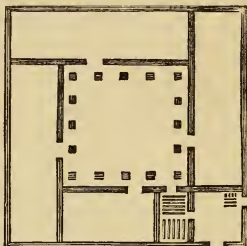
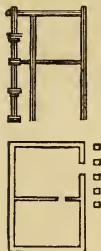
My thirsty spirit faints

To reach the land I love,

The bright inheritance of saints,

Jerusalem above.

I. Descriptive.—1. NAME: House = a dwelling of any kind; lit. a *covering* or protection [W., *hws*, a covering; A.-S., Goth., *hus*, Ger., *haus*—*huten*, to cover; akin to Lat. *casa*, the protecting thing,



PLAN OF EASTERN HOUSE.

a cottage; Heb., *kas-ah*, to cover]. Although in lang. of E. a tent may = a house, yet the dwelling-house, as dis. fr. tent, must be dated fr. time of div. of men into dwellers in tents and builders of cities (Ge. iv. 17, 20; Is. xxxviii. 12). The Hebrews were not dwellers in cities till sojourn in Egypt, and aft. conquest of Canaan (Ge. xlvii. 3; Ex. xii. 7, xi. 9). 2. MATERIAL: H. of poor in Egypt, Syria, Arabia, etc., of *mud* or *brick* (sunburnt): of rich, stone, marble, etc. (1 Ch. xxix. 2); squared, panelled, fitted (Am. v. 11); in Babylon cemented with bitumen (Ge. xi. 3), with clay, or mortar made of lime, ashes, sand, etc., wh. crumbles when badly mixed (Ez. xiii. 10-15). Stones sometimes fastened together with lead or iron clamps. Timber also used for beams, floors, ceiling, panels (Ex. xxvi. 15; 1 K. vi. 15, 16, 32-34, vii. 8, 12, x. 12; Is. ix. 10). Ivory and precious metals used for overlaying wood-work (1 K. vi. 35, xxii. 39; Am. iii. 15). 3. FORM:

H. of E. consist of apartments ranged in stories (lofts), built round an interior court, into wh. the principal windows look. Sometimes a balcony runs round the stories overlooking the court. In the court, wh. is a promenade, and in fine weather the dining-place of the household, there is often a fountain. This court is occasionally shaded by an awning (perhaps the tiling of Lu. v. 19, though the tiling *may* be either the thin roofing or the balustrade guarding the edge of roof towards the court, Deu. xxii. 8).



EASTERN HOUSES (*flat roofs*).

From outer door is a passage or porch, attended by porter (Jo. xviii. 16, 17; Ac. xii. 13, 14). Roofs were flat, used for sleeping, etc.

II. Illustrations.—Elisha's chamber (2 K. iv. 10) prob. room

Life.]

MANNERS AND CUSTOMS. [Dwellings,—Houses.

over door, with projecting window; also the summer parlour (Jud. iii. 20). The "guest-chamber" (Lu. xxii. 11, 12), a large room in upper storey; same room with Ac. i. 13, xx. 8, 9. Our Lord was prob. preaching in inner court (Mk. ii. 2-4; Lu. v. 18, 19). Bed-chamber (2 K. xi. 2) not a sleeping-room, but prob. a store-room in wh. beds were kept. Roof is reached by external staircase; not needful to enter rooms (Mat. xxiv. 17), and was place of conference, recreation, etc. (1 S. ix. 25, 26; 2 S. xi. 2; Pr. xxi. 9).

III. Bible References.—*h.* ancient (Ge. xii. 1, xix. 3). Foundations (Mat. vii. 24-26; Lu. vi. 48, 49). *Material:* clay (Job iv. 19); bricks (Ex. i. 11-14; Is. ix. 10); stone, wood (Lev. xiv. 40, 42; Hab. ii. 11); hewn stone (Is. ix. 10; Am. v. 11). In cities, built in streets (Ge. xix. 2; Jos. ii. 19); or on walls (Jos. ii. 15; 2 Cor. xi. 33). *Roofs* surrounded with battlement (Deu. xxii. 8); booths on (2 S. xvi. 22; Neh. viii. 16; Pr. xxi. 9); idolatrous altars on (2 K. xxiii. 12; Jer. xix. 13; Zep. i. 5); flax dried on (Jos. ii. 6); exercise (2 S. xi. 2; Dan. iv. 29); prayer (Ac. x. 9); proclamations (Lu. xii. 3); mourning (Is. xv. 3; Jer. xlviii. 38); grass-grown (Ps. cxxix. 6, 7). *Courts* of (Est. i. 5; Lu. v. 19). Entered by *door* (Ge. xliii. 19; Ex. xii. 22; Ac. x. 17), wh. was *low* (Pr. xvii. 19); fastened (2 S. xiii. 18; Song v. 5; Lu. xi. 7). *Walls* (Lev. xiv. 42, 43; Am. v. 19). *Nails* (Ecc. xii. 11; Is. xxii. 23). *Stories* (Ez. xli. 16; Ac. xx. 9). *Rooms* (Ge. xliii. 30; Is. xxvi. 20). *h.* of *rich* (Deu. xiii. 12; Is. v. 9; Ez. xxvi. 12; Mic. ii. 9; Am. vi. 11; 2 Tim. ii. 20) dedicated when finished (Deu. xx. 5; Ps. xxx., *title*); not to be coveted (Ex. xx. 17; Mic. ii. 2); hired (Ac. xxviii. 30); mortgaged (Neh. v. 3); sold (Ac. iv. 34); law of sale (Lev. xxv. 29-33). *h.* of criminals (Dan. ii. 5, iii. 29).

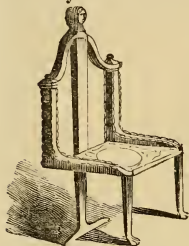
IV. Moral and Religious Analogies.—*h.* *ill.* body (Job iv. 19; 2 Cor. v. 1). Grave (Job xxx. 23). Church (Heb. ii. 6; 1 Pct. ii. 5). Saint's inheritance (Jo. xiv. 2; 2 Cor. v. 1). On *sand*, vain hope (Mat. vii. 26, 27); on *rock*, good hope (Mat. vii. 24, 25). Insecurity of earthly trust (Mat. vi. 19, 20). Building of, great prosperity (Is. lxv. 21; Ez. xxviii. 26). Built and not inhabited, calamity (Deu. xxviii. 30; Am. v. 11; Zep. i. 13). Those built by others inhabited, great blessings (Deu. vi. 10, 11).

V. Practical Suggestions.—1. A house not necessarily a home. A mere house is paradise lost; a true home, paradise regained.

That is not <i>home</i> where, day by day,	It is a presence undefined,
I wear the busy hours away;	O'ershadowing the conscious mind,
That is not <i>home</i> where lonely night	Where love and duty sweetly blend
Prepares me for the toils of light.	To consecrate the name of friend:
'Tis hope and joy and memory give	Where'er Thou art is home to me,
A home in which the heart can live.	And home without Thee cannot be.

2. Such a home nature desires, sin mars, religion restores, heaven realizes.
 3. A true home is the best earthly type of the heavenly state. 4. The size of the house not the measure of home happiness. If God be in the cottage, it will hold happiness enough to stock a palace. To Adam, paradise before the fall was a home: to the good among his descendants, a true home is paradise.

I. Descriptive.—The F. in E. house very simple in early times; of the poor, very few articles, and only such as were absolutely necessary. In inner rooms are sets of large, square-headed nails,



ANCIENT CHAIR.

wh. are inserted while the walls are soft. (Ezra ix. 8; Is. xxii. 23), on wh. are hung various utensils. The room prepared by the rich woman of Shunem, who wished to do honour to the prophet, was but poorly furnished, acc. to our ideas of comfort (2 K. iv. 10, *cf.* 13). In place of chairs, they sat on mats and skins, wh., with thin mattresses (beds) spread upon them, served instead of bedsteads, the upper garment being the covering (Ex. xxii. 25-27; Deu. xxiv. 12, 13). Even of the rich, the rooms would seem empty to us; yet they sometimes had carpets, couches, sofas, etc., wh. occasionally were inlaid with ivory (Am.

vi. 4), and the coverings of tapestry were perfumed (Pr. vii. 16, 17). "Orientals are also far behind the day in almost every branch of domestic economy, especially in table furniture and their mode of eating. The general custom, even of the better classes, is to bring a polygonal stool, ab. 14 in. high, into the common sitting-room. On this is placed a tray of basket-work, or of metal, generally copper, upon wh. the food is arranged. The bread lies on the mat beneath the tray, and a cruse of water stands near by, fr. wh. all drink as they have need." (*T. L. B.* 126; also see *cut*, page 20.) Where European manners have been apcd, "it has generally proved a miserable failure. The knives, forks, and spoons are rusty; the plates, dishes, and glasses are ill-assorted, dirty, badly arranged, and not in sufficient quantity; the chairs are rickety, and the table stands on legs spasmodic and perilous. The whole thing, in short, is an uncomfortable burlesque or a provoking caricature." (*Ibid.*, 128.)

II. Bible References.—*Stool* (2 K. iv. 10; seat, 1 S. i. 9). *Bottles*, made of skins (Ge. xxi. 14; Jos. ix. 4, 13; Job xxxii. 19; Ps. cxix. 83; Mat. ix. 17); of earthenware (Is. xxx. 14, *marg.*); Jer. xix. 1, 10, xlviii. 12); trans. pitcher (Lam. iv. 2). *Cruse* (1 S. xxvi. 11; 1 K. xiv. 3; 2 K. ii. 20). *Pitcher* (Mk. xiv. 13) carried on shoulder (Ge. xxiv. 18, 45, 46); Gideon's (Jud. vii. 10-20); trans. barrel (1 K. xvii. 12; xviii. 33); *ill.* (Ecc. xii. 6). *Pillow*, or bolster (Ge. xxviii. 11, 18; 1 S. xxvi. 7, 11, 16; 1 K. xix. 6; Ez. xiii. 18, 20; Mk. iv. 38); of goats'-hair (1 S. xix. 13, 16). *Bed*, or couch, see p. 2 (Ge. xlvii. 31, xlix. 4; Ex. viii. 3; 1 S. xix. 13-15; Pr. vii. 16, 17; Song i. 16; Is. xxviii. 20; Ez. xxiii. 41; Am. iii. 12; Mat. ix. 6; Mk. iv. 21; Lu. v. 19; Ac. v. 15); of iron (Deu. iii. xi.); wood (Song iii. 7-9); ivory (Am. vi. 4); gold or silver (Est. i. 6). *King's*, guarded (Song iii. 7). *Used by day* (2 S. iv. 5, xi. 2); *at meals* (1 S. xxviii. 23-25; Est. vii. 8; Am. vi. 4-6; Lu. vii. 36-38; Jo. xiii. 23);

Life.]

MANNERS AND CUSTOMS.

[Furniture.

ill. (Job xvii. 13; Ps. cxxxix. 8; Is. xlvii. 2; Song vi. 2). *Lamp*, an oval basin of earthenware, in wh. a wick is placed and fed with olive oil (Mat. xxv. 3-8); design (2 Pet. i. 19); burning (Ge. xv. 17); shining (Jo. v. 35); used for lighting tabernacle (Ex. xxv. 37); rooms (Ac. xx. 8); chariots (Nah. ii. 3, 4); processions (Mat. xxv. 1); night travellers (Jo. xviii. 3); often lighted all night (Pr. xxxi. 18); placed on stand (Mat. v. 15); illuminated tents (Job xxix. 3, 4) ? origin of dark-lantern (Jud. vii. 16). *Candlestick*, or lamp-stand (2 K. iv. 10; Mat. v. 15; Ex. xxv. 31, 37; Zech. iv. 2). *Dish* (Jud. v. 25; 2 K. xxi. 13; Mat. xxvi. 23). *Charger*, a large shallow dish (Nu. vii. 13, 84; Ezra i. 9; Mat. xiv. 8); trans. platter (Lu. xi. 39); for kneading-troughs and mills, see *Bread*. *Cup* (Ge. xl. 11; 2 S. xii. 3; 1 K. vii. 26; Mat. xxiii. 25); of silver (Ge. xlv. 2). *Bowls* and basins (Ex. xii. 22; Jud. vi. 38; 2 S. xvii. 28; Am. vi. 6; Jo. xiii. 5). *Basket* (Ge. xl. 16, 17; Lev. viii. 31; Deu. xxviii. 5; Am. viii. 1; 2 K. x. 7; Jud. vi. 19; Jer. vi. 9, xxiv. 1; Mat. xiv. 20, xv. 37, xvi. 9; Mk. vi. 43, viii. 8; Lu. ix. 17; Jo. vi. 13; Ac. ix. 25; 2 Cor. xi. 33).

III. Moral and Religious Analogies.—*Candlestick*, *ill.* Christ (Zec. iv. 2; Jo. viii. 12; Heb. ix. 2); the Church (Rev. i. 13, 20); ministers (Mat. v. 14-16). *Lamps*, word of God (Ps. cxix. 105; Pr. vi. 23). Omniscience of Christ (Dan. x. 6; Rev. i. 14); graces of spirit (Rev. iv. 5); salvation (Ge. xv. 17; Is. lxii. 1); Divine guidance (2 S. xxii. 29; Ps. xviii. 28); soul (Prov. xx. 27); ministers (Jo. v. 35); wise rulers (2 S. xxi. 17, *marg.*); judgments (Rev. viii. 10); heirs (1 K. xi. 36, xv. 4); put out, destr. of wicked (Job xviii. 5, 6, *marg.*, xxi. 17, *marg.*; Pr. xiii. 9); quenched, of destr. of those who curse parents (Pr. xx. 20). *Bottles*: Divine remembrance of human sorrow, esp. sorrow for sin (Ps. lvi. 8). "These lachrymatories (tear-bottles, in wh. the tears of mourners are kept) are still found in great numbers on opening ancient tombs. A sepulchre lately disc. in one of the gardens of our city had scores of them in it. They are made of thin glass, or more generally of simple pottery, often not even baked or glazed, with a slender body, a broad bottom, and a funnel-shaped top." (*T. L. B.*, 103; and *cut.*)

IV. Practical Hints.—Knowledge the *f.* of the mind; hope, trust, etc., of the soul. *f.* should suit the house, be well-arranged, etc.; if ill-assorted and disorderly, an apartment resembles a lumber-room. Apply this to mental *f.* Some people have much mental *f.*, but not to hand: want of method in study, and arrangement of facts. Houses may be furnished with knickknacks, solid *f.* wanting; so the mind and heart (*all* trifles, vain thoughts, etc.) *f.* needs constant dusting, polishing, etc., in order to preservation; so knowledge must be revised and reviewed. The house of the heart needs to be swept and garnished, that it may be a home meet for the Saviour. So holy an occupant will not dwell in an unclean place. The graces of the Holy Spirit fitting *f.* for the soul. *Faith*, a good table (Mat. vi. 26; Lu. xii. 24). *Love*, a good sauce for every meal (Pr. xv. 17). *Hope*, a good light to cheer the heart with its brightness in the darkest hour (Job xxxvii. 21, 22). And *peace*, even the peace which passeth understanding, a good couch to sleep securely upon, while God keeps watch over us (Ps. cxxi. 3, 4).

I. Descriptive.—F. of Hebrews simple; consisted chiefly of milk, honey, rice, vegetables, etc., meat not being so palatable or nutritious in warm climates. 1. VEGETABLE: *Bread* the chief (see



MEALS, WITH HAND-WASHING.

Bread). Was dipped in some light drink (Ru. ii. 14), or gravy of meat (Jo. xiii. 26, cf. Jud. vi. 19); with salt (Job vi. 6); with vegetables (Ex. xii. 8). *Corn* rubbed fr. ears (Deu. xxiii. 25; Mat. xii. 1); parched (Ru. ii. 14; 1 S. xvii. 17); bruised, and eaten w. oil (Lev. ii. 14-16; Pr. xxvii. 22). *Lentiles*, q. v. (Ge. xxv. 29, 34). *Various* (Nu.

xi. 5). *Mallows* (Job xxx. 4). *Bitter herbs* (Ex. xii. 8). *Herbs* (2 K. iv. 39); but a dinner of herbs was considered homely fare (Pr. xv. 17). *Juniper roots* in time of scarcity (Job xxx. 4). *Coriander*, etc., used as condiments (Ex. xvi. 31; Mat. xiii. 31, xxiii. 23; Lu. xi. 42). 2. FRUIT: *Figs* eaten ripe (Hos. ix. 11); dried (1 S. xxv. 18, xxx. 12); summer-fruits, prob. = cake of figs (2 S. xvi. 1), are still a com. diet. *Grapes*, fresh (Deu. xxiii. 24), or as raisins. *Pomegranates* (Song viii. 2; Hag. ii. 19). *Apples* or *citrons* (Song ii. 5). *Mulberries* (Lu. xvii. 6; see *Sycamine-tree*). *Sycamore fig*, q. v. (1 K. x. 27; Am. vii. 14). *Nuts*, *almonds* (Ge. xliiii. 11). *Olives*. "The berry pickled forms the general relish to the farmer's dry bread. He goes forth to his work in the field at early dawn, or sets out on a journey, with no other provision than olives wrapped up in a quantity of his paper-like loaves, and with this he is contented." (*T. L. B.*, 55.) 3. ANIMAL FOOD: prob. not allowed before flood (Ge. i. 29, ii. 16, 17, iii. 18, 19); afterwards promised to the obedient (Deu. xii. 5-7, 15, 20-22). *Oxen*, *sheep*, *calves*, *lambs*, *kids*, *deer*, *fowl* (Ge. xviii. 7, xxvii. 9; Nu. xi. 31, 32; Jud. vi. 19; 1 S. xvi. 20, xxvi. 20, xxviii. 24; 2 S. xii. 4; 1 K. i. 9, iv. 23; Neh. v. 18; Ps. lxxvii. 27; Pr. xv. 17; Is. xxii. 13; Am. vi. 4; Mat. xxii. 4; Lu. xv. 23, 29). *Locusts* (Mat. iii. 5). *Fish* of sea (Neh. xiii. 16); of lakes (Mat. xiv. 17-19, xv. 34, 36; Jo. xxi. 9). *Prohibited food* (Lev. xi.; Deu. xiv. 1-20). In remembrance of Jacob's conflict with the angel, the sinew in the thigh (*nervus ischiadicus*) not eaten (Ge. xxxii. 25, 31, 32), nor fat of sacrifices (Lev. iii. 9-11, 14-16, vii. 23-25; 1 S. ii. 15, 16; 2 Ch. vii. 7). "Fat," in Neh. viii. 10, prob. = choice portions. Eggs, milk (fresh and sour), butter,

Life.]

MANNERS AND CUSTOMS.

[Food.]

cheese, honey (butter and honey = good fare), oil, etc. (Ge. xviii. 8, xliii. 11; Jud. iv. 19, v. 25; 1 S. xiv. 27, xvii. 18; 2 S. xvii. 29; 1 K. xiv. 3, xvii. 12-16; Pr. xxi. 17; Is. x. 14, lix. 5; Lu. xi. 12). Food in famine (2 K. vi. 25-29). Prison diet (1 K. xxii. 27; Jer. xxxviii. 9). 4. DRINK: Water, sour milk, vinegar, or sour wine (Ru. ii. 14), and wine, or "strong drink."

II. Preparation, Cooking.—ANIMAL food will not "keep;" hence not much used, save on great occasions, and for hospitality (Ge. xviii. 7; Lu. xv. 23). Killed by cutting throat (Lev. vii. 26). *Roasted* whole (Ex. xii. 46), over a fire (Ex. xii. 8) of wood (Is. xlv. 16), or in oven, *i. e.*, a hole dug in earth, heated, and covered up: more usually *boiled* (Ex. xvi. 23), when it was cut up. Right shoulder first cut off (Lev. vii. 32); flesh of rest minced, bones broken (Mic. iii. 3); all thrown into caldron (Ez. xxiv. 4, 5), with water (Ex. xii. 9), or sometimes with milk (Ex. xxiii. 19), and boiled over wood fire (Ez. xxiv. 10); the scum taken off, and salt or spices added (ver. 6-10). When cooked, meat and broth served separately (Jud. vi. 19); both used with unleavened bread (Ge. xviii. 8). Meat sometimes highly spiced (Ge. xxvii. 4; Pr. xxiii. 3). **VEGETABLES:** boiled as pottage (Ge. xxv. 29; 2 K. iv. 38). **FISH:** broiled (Lu. xxiv. 42).

III. Cooking Utensils.—A kind of range, prob. of earthenware, with places for pots (Lev. xi. 35); a caldron (1 S. ii. 14); large fork, or flesh-hook. A large basin-shaped vessel as wash-pot (Ps. lx. 8), or to eat from (Ex. xvi. 3). Various pots, cups, platters, and also dishes (2 K. ii. 20, xxi. 13; Pr. xix. 24, A. v., "bosom"). See art. "*Cooking*," S. B. D.

IV. Meals.—(See also *Banquets*.) Heb. meals not dis., as ours, by special names. The chief, prob. in evening (Lu. xiv. 16-24; Jo. xii. 2; Rev. xix. 17). Chief Egyptian prob. noon (Ge. xliii. 16, 25). Abraham entertained angels in heat of day; Lot, in evening (xviii. 1-5, xix. 1-3). There certainly was a meal at noon (Ru. ii. 14, 15); harvest feast in evening (iii. 2-7; compare also Ex. xviii. 12-14, xvi. 12, xii. 6, 8; Lev. xxiii. 5, 32; Ps. civ. 23, cxxviii. 3; 1 K. xx. 16; Is. v. 11). Though not decisive, these passages lead us to suppose there were generally two meals (Lu. xiv. 22). "Their relative importance, as with ourselves, varied acc. to the time, and the circumstances of the individuals." (T. B. K. See also *J. B. A.*, ix. 145.)

V. Gluttony.—Christ falsely accused of (Mat. xi. 19); wicked addicted to (Phi. iii. 19; Jude 12); induces carnal security (Is. xxii. 13, cf. 1 Cor. xv. 32; Lu. xii. 19); poverty (Pr. xxiii. 21). G. of princes (Ecc. x. 16, 17). Inconsistent in saints (1 Pet. iv. 3). Caution (Pr. xxiii. 2, 3; Lu. xxi. 34; Rom. xiii. 13, 14); to pray against (Ps. cxli. 4); punishment of (Nu. xi. 33, 34, cf. Ps. lxxviii. 31; Deu. xxi. 21; Am. vi. 4-7); danger of (Lu. xii. 45, 46). Examples: *Esau* (Ge. xxv. 30-34, cf. Heb. xii. 16, 17); *Israel* (Nu. xi. 4, cf. Ps. lxxviii. 18); *Sons of Eli* (1 S. ii. 12-17); *Belshazzar* (Dan. v. 1).

VI. Practical Hints.—1. Waste not, want not. 2. "He that eats till he is full, is quite a beast; he that drinks till he is drunk, is worse than a beast." (*Cobbett*.) 3. Health promoted by simplicity, regularity, and moderation in eating. 4. Soul needs food as well as body. This food we should strive to obtain (Jo. vi. 27, 32-35).

I. Meaning of term.—1. **PRIMARY MEANING:** Food made of cereals—as wheat, barley, rye—ground into flour, mixed with oil or water, and a little leaven (or yeast) to lighten it; and then



EASTERN MILL.

baked in an oven. [B. fr. A.-S. *bread*, *breod*, fr. *breotan*, *breodan*, to break; or *breowan*, to brew; or fr. *bray*, to pound. Leaven, Fr. *levain*—*lever*. Lat. *levo*, to raise—*levis*, light. Yeast, A.-S. *gist*; Old Ger. *jest*, *gis*; Ger. *gäsch*; *gähren*, to ferment, froth.] 2. **WIDER MEANING:** Food in general. The importance of B. in eyes of Hebrews testified by use of term *lechem* (originally food of any kind), specifically for B.; as well as by expression “staff of bread” (Lev. xxvi. 26; Ps. cv. 16; Ez. iv. 16, xiv. 13).

Hence, also, we speak of “earning our bread,” *i. e.* livelihood.

II. Utensils used in preparation.—1. For **GRINDING:** (1) sometimes pounded in a *mortar* (Nu. xi. 8). (2) *Mills* (*R. B. R.*, ii. 181) worked with the hand (see *cut*); often by two persons (Mat. xxiv. 41); consisted of two circular stones ab. 2 ft. in dia. The *nether*, *i. e.* lower (Job xli. 24) fixed in floor and convex, the upper, *i. e.* the rider (Jud. ix. 53, *Heb.*; 2 S. xi. 21) was concave. The corn was intro. handful at a time, through hole in top. Turned by handle, fixed in upper stone. One took the handle, and turned the stone halfway round, the other then completed the revolution (Ex. xi. 5; Job xxxi. 10, 11; Is. xlvii. 2); only enough ground for day’s need, hence nether millstone not to be taken in pledge (Deu. xxiv. 6). As a household morning employment, all the mills of a town would be heard together (Jer. xxv. 10; Rev. xviii. 22). The labour being severe, and moreover degrading—as women’s work—prisoners taken in war sometimes employed in grinding (Jud. xvi. 21; Lam. v. 31). 2. For **KNEADING:** (1) The Arabs use simply a *leathern bag*, (2) or a *wooden bowl* (Ex. viii. 3, xii. 34; Deu. xxviii. 5-7). As they had no time to leaven it on the eve of the Exodus, the Jews, in memory of that fact, to this day use unleavened B. at feast of Passover. 3. For **BAKING:** *Ovens* of dif. kinds. (1) Fire kindled on smooth ground, raked aside; cakes placed on heated spot and covered with embers (Ge. xviii. 6; Ex. xii. 39; 1 K. xvii. 13; Ez. iv. 12). (2) Shallow hole, 6 in. deep, 3 or 4 ft. wide, filled with brushwood, lighted; pebbles thrown in to retain heat. When heated, cleaned out; cakes—two fingers thick—placed in, and remain all night. This still common in East. (3) Pit sunk in floor, 4 or 5 ft. deep, 3 ft. wide, lined with compost; fire at bottom; cakes baked against sides (Ex. viii. 3). (4) Vessel of stone, or earthenware; fire kindled within, and then removed; cakes baked on outside or inside. In

early times each fam. had its own oven; later, there were public bakeries, and bakers seem to have dwelt together (Jer. xxxvii. 21).

III. Figurative uses of term Bread.—1. Whole food of man (Ge. iii. 19, xxxix. 6; Mat. vi. 11). 2. "Want of n." (Pr. xii. 9; Is. iii. 7) = extreme poverty. So also "seeking" or "begging" n. (1 S. ii. 36; Ps. xxxvii. 25; Lam. i. 11). 3. "Fulness of n." (Ez. xvi. 49) = abundance, and so also "eating without scarceness" (Deu. viii. 9). 4. "n. of adversity" (Is. xxx. 20) and "of tears" (Ps. lxxx. 5) = affliction. 5. "n. of deceit" (Pr. xx. 17) = unlawful gain. 6. "n. of wickedness" (Pr. iv. 17) = unlawful gain. 7. "n. of idleness" (Prov. xxxi. 27) = sloth, and its fruit in a scanty supply (*see* 2 Thess. iii. 10).

IV. Moral and Religious Suggestions.—1. "Scarcity of n." sometimes sent as a punishment (Ps. cv. 16; Is. iii. 1; Ez. v. 16; Job xv. 23). Modern famines may have moral causes, as well as the physical ones that science and legislation are content with investigating. 2. "Plenty of n." promised to the obedient (Lev. xxvi. 5; Ps. xxvii. 25). 3. The multitudes who followed Christ miraculously fed with n. (Mat. xiv. 19-21, xv. 34-37), and His followers have now the promise of "the life that now is," etc. (Lu. xvi. 25; Mat. v. 5, vi. 33). 4. Jesus is the "n. of life" (Jo. vi. 33, 35).

<p>"Bread of heaven! on Thee I feed, For Thy flesh is meat indeed. Ever may my soul be fed</p>	<p>With this true and living bread: Day by day with strength supplied Through the life of Him who died."</p> <p style="text-align: right;">(Cond'r.)</p>
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5. The death of Christ *ill.* by broken n. (Mat. xxvi. 26, *cf.* 1 Cor. xi. 23, 24).
6. And partaking of it thus broken *ill.* the communion of saints (Ac. iv. 46; 1 Cor. x. 17).

V. Practical Hints.—1. "Wilful waste makes woeful want."
"We must not throw upon the floor," etc. (Jo. vi. 12).

"Oh, waste thou not the smallest thing created by Divinity;
For grains of sand the mountains make, atomies infinity.
Waste thou not, then, the smallest time, 'tis imbecile infirmity;
For well thou know'st, if aught thou know'st, that seconds form eternity."
(Knight.)

2. Industry and economy the handmaids of contentment and plenty. 3. The body may be fed with n., and the soul starve through lack of n. of life. 4. Earnestly pray, "Lord, evermore give us *this* bread."

[*Addenda.*—Baking of n. became a profession at Rome 170, B.C. After conquest of Macedon, many Greek bakers came to Rome, obtained special privileges, and soon obtained the monopoly of the baking trade. During the siege of Paris by Henry IV., owing to the famine wh. then raged, n., wh. had been sold, whilst any remained, for a crown a pound, was at last made fr. the bones of the charnel-house of the Holy Innocents, 1594. (*Hénault.*) In the time of James I., barley-n. was used by the poor: and now, in Iceland, cod-fish, beaten to powder, is made into bread.

I. Various Kinds of Bread.—1. **BAKED ON THE HEARTH**, *i.e.*, on hearth-stone. Sometimes called “B. baked on the coals,” the fire being withdrawn after the stone is heated (Lev. ii. 7). 2. **BAKED**



CORIANDER.

IN A PAN. The pan, or “back [*i.e.*, baking] stone” placed on a slow fire. The cakes baked on the top of it (Lev. ii. 6); such B. could be broken up and re-made. 3. **BAKED IN OVENS** (see also B. No. 1) (Lev. ii. 4). Of oven-B. two principal kinds: (1) B. baked *inside* (Lev. viii. 26; 2 S. vi. 19), and (2) *outside*. The oven being made sufficiently hot, the dough, mixed to thin batter, is poured on. This called wafer-B., or biscuit (Ex. xvi. 31, xxix. 23; Lev. ii. 4, vii. 12, viii. 26). 4. **FANCY B.** In addition to above, there seem to have been some kinds not included in them. “Cracknels” (1 K. xiv. 3, *marg.*); “sweet cakes” (2 S.

xiii. 6). If the oven be not properly heated, the B. is scorched on one side, and not done on the other; hence the *all*. (Hos. vii. 8). It is a tough, unsavoury morsel, *ill*. one-sided, prejudiced men.

II. Bread Materials.—1. *Wheat* (Ex. xxix. 2; Ps. lxxxi. 16). 2. *Barley* (Jud. vii. 13; Jo. vi. 9; 2 K. iv. 42; Ez. iv. 12). 3. *Beans and Millet* (Ez. iv. 9). 4. *Manna* (Nu. xi. 8; Neh. ix. 15; Ps. cv. 40).

III. Customs relating to Bread.—1. Served round after funerals (Ez. xxiv. 17-22). It is also the custom in many parts of England to have at burials what are called “funeral biscuits.” 2. B. and water as food for prisoners (1 K. xxii. 27; Jer. xxxvii. 21). 3. Crumb of B. used to wipe fingers after meals (Mat. xv. 27; Lu. xvi. 21). 4. First-fruits of B. offered to God (Nu. xv. 19, 20). 5. B. *offered* with certain sacrifices (Ex. xxix. 2, 23; Nu. xxviii. 2). 6. B. was placed on table with shew-bread (Ex. xxv. 30). 7. Giving of B. a formal token of hospitality (Jud. xix. 5; 1 S. xxviii. 22, xxx. 11; Jo. xxi. 13; 2 K. iv. 8; Pr. xxv. 21). 8. An ephah, or 3 measures, a common quantity of meal to bake at one time (Ge. xviii. 6; Jud. vi. 19; Mat. xviii. 33).

IV. Moral and Religious Suggestions.—1. B. a gift of God; so also is Jesus the B. of life (Ru. i. 6, *cf.* Jo. iii. 16; 2 Cor. ix. 15). 2. B. not to be wasted (Jo. vi. 12); so Christ, the true Bread, not to be slighted, lest He one day be sought in vain (Pr. i. 24-33). 3. B. the staff of life (Lev. xxvi. 26; Ge. xlvii. 12, 15); so Christ is the stay and support of spiritual life. 4. B. is strengthening (Ps. civ. 15); so also is Jesus. 5. B. is a daily need (Mat. vi. 11; Lu. ix. 33); so the Christian needs, each day, to live upon his Saviour (Jo. iii. 36).

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MANNERS AND CUSTOMS.

[Bread, No. 2.

"Day by day the manna fell:
Oh, to learn this lesson well!
Still by constant mercy fed,
Give me, Lord, my daily bread.

Day by day, the promise reads—
Daily strength for daily needs.
Cast foreboding fears away,
Take the manna of to-day."

(Conder.)

[Mat. vi. 11: Four key-words to unlock the meaning of this prayer:—
1. *Dependence*—"give." 2. *Sympathy*—"us," "our." 3. *Contentment*—"daily," "this day." 4. *Moderation*—"bread."] 6. B. must be worked for (2 Thess. iii. 8-12), and Jesus must be diligently sought (Jo. vi. 27, cf. Pr. xix. 15). Men of world often more diligent in seeking food for body, than Christians in seeking food for soul (Lu. xvi. 8). Good men often need a little more well-directed worldly wisdom. 7. Bread, regularly partaken of, fits men for labour. Men must work to eat, and eat to work. This true also in regard to spiritual life. This true in regard to n. of life. Must strive to possess it, that we may be strong to work for God (Jo. xv. 5). Both the working and partaking must be habitual, daily, regular. 8. B. a universal need; so is Christ (Ac. vi. 12). 9. B. the best of temporal, as Christ of spiritual good (Song v. 10; Pr. iii. 13-15; Ps. lxxiii. 25; Heb. xi. 24-26). One never tires of bread: Christ satisfies, but does not satiate.

V. Practical Hints.—1. Duty of benevolence (Ecc. xi. 1). "Arab proverb, 'Do good: throw B. into the water, it will one day be repaid thee.' Turks say, 'Do good: throw B. into the water; even if the fish does not know, yet the Creator knows it:' i.e., distribute thy B. to all poor people, whether known or unknown to thee; throw thy B. even into the water, regardless whether it swims, and who may derive advantage fr. it, whether men or fish; for even this charity, bestowed at a venture, God will repay thee sooner or later." (*Von Deig's Memorabilia of Asia*, i. 106.) 2. He must win B. who gives B.: he must know Christ who would make Him known. 3. Need of daily communion with Christ: a day without B. would weaken the body, so a day without Christ injurious to the soul.

B. is used in Ireland. Near Moscow there is some land whose clay will ferment when mixed with flour. The Indians of Louisiana eat a white earth with salt; and those of Oronooko eat a white unctuous earth. (*Greig. Phillips*.) The London bakers' company incorporated 1307. Bread-street, once the London market for B.; until 1302 the London bakers were not allowed to sell any in their shops. (*Stow*.) B. first made with yeast by English bakers in 1634. Bread-fruit tree mentioned by Dampier, Anson, Wallis, etc. A vessel—the *Bounty*—under Capt. Bligh, fitted out to carry some to var. English colonies in 1789, and again in 1791. 1151 were taken to Otaheite, 352 to Jamaica, a few to St. Helena, and 5 were reserved for Kew gardens in 1793. The Corn Importation Bill (intro. by Sir Robt. Peel), granting a free trade in corn, 9 and 10 Vict., c. 22, received the royal assent June 26, 1846. (*Hadyn's Dict. of Dates*.)]

I. Bible References.—**DESIGN:** Welfare of man (Ge. ii. 18); training of children (Mal. ii. 15); increase of race (Ge. i. 28, ix. 1); preventing sin (1 Cor. vii. 2). Incentive to (Ge. iii. 15, *cf.* iv. 1, *marg.*) Lawful in all (1 Cor. vii. 21, 28; 1 Tim. v. 14). Honourable (Heb. xiii. 14). Religiously entered into (1 Cor. vii. 39). **CALLED:** joining (Mat. xix. 6); affinity (1 K. iii. 1); taking to wife (Ex. ii. 1); giving, etc. (Deu. vii. 3; Ezra ix. 12). Indissoluble (Mat. xix. 6; Ro. vii. 2, 3; 1 Cor. vii. 39). Betw. relatives in patriarchal times (Ge. xx. 12, xxiv. 24, xxviii. 2). Contr. for children by parents (xxiv. 49-51, xxxiv. 6-8), whose consent should be had (xxviii. 8; Jud. xiv. 2, 3); who might refuse consent (Ex. xxii. 17; Deu. xvii. 3). Consent of parties needful (Ge. xxiv. 57, 58; 1 S. xviii. 20, xxv. 41). **JEWS** not to M. nr. relations (Lev. xviii. 6), nor idolaters (Deu. vii. 3, 4; Jos. xxiii. 12; Ezra ix. 11, 12). Often M. foreigners (1 K. xi. 1; Neh. xiii. 23). Careful in contr. M. of children (Ge. xxiv. 2, 3; xxviii. 1, 2). Betrothed before (Deu. xx. 7; Jud. xiv. 5-8; Mat. i. 18), when young (Pr. ii. 17; Joel i. 8); often in own tribe (Ex. ii. 1; Nu. xxxvi. 6-13; Lu. i. 5, 27). Obligated to M. wife of brother who died without seed (Deu. xxv. 5; Mat. xxii. 24). Not to M. a reproach (Is. iv. 1); a grief (Jud. xi. 38); debarred fr. M. a punishment (Jer. vii. 34, xvi. 9, xxv. 10). Divorce allowed (Deu. xxiv. 1, *cf.* Mat. xix. 7, 8). Not to go to war directly after (Deu. xx. 7). Priests (Lev. xxi. 7, 14). Witnesses (Ru. iv. 1, 10, 11). Modes of asking women in (Ge. xxiv. 3, 4, xxx. 6, 8; 1 S. xxv. 39, 40). Elder dau. before younger (Ge. xxix. 26). Dowry to parents (Ge. xxix. 18, xxxiv. 12; 1 S. xviii. 27, 28; Hos. iii. 2). **CELEBRATED:** Rejoicing (Jer. xxx. 11; Jo. iii. 29); feasting (Ge. xxix. 22; Jud. xiv. 10; Mat. xxii. 2, 3; Jo. ii. 1-10) seven days (Jud. xiv. 12); benediction after (Ge. xxiv. 60; Ru. iv. 11, 12). **BRIDE:** Presents (Ge. xxiv. 53); given a handmaid (xxiv. 59, xxix. 24, 29); adorned (Is. xlix. 18, lxi. 10); dress (Ps. xlv. 13, 14); attendants (xlv. 9); stood to right of bridegroom (xlv. 9); to forget her old home (xlv. 10). **BRIDEGROOM:** adorned (Ps. lxi. 10); attendants (Jud. xiv. 11; Jo. iii. 29); presents (Ps. xlv. 12); crowned (Song iii. 11); his joy (Is. lxii. 5); took home bride at night (Mat. xxv. 1-6); garments of guests (ii. 22, xi. 1). **HUSBANDS:** (Ge. ii. 18, 23, 24, xxiv. 67, xxix. 20; Deu. xxiv. 5; 1 S. i. 8; Pr. v. 18, 19; Ecc. ix. 9; Mal. ii. 14, 15; 1 Cor. vii. 14, 16, xi. 3; Eph. v. 23-33; Col. iii. 19; 1 Tim. v. 8; 1 Pet. iii. 7). **WIVES** (Ge. xviii. 6; Mat. xxiv. 41; Ex. xxxv. 25, 26; Pr. xxxi.; Est. i. 20; Pr. xi. 16, xii. 4, xiv. 1, xix. 14, xviii. 22; 1 Cor. vii. 1-17, 28-40, xi. 3-15, xiv. 34, 35, Eph. v. 22-24, 33; Col. iii. 18; 1 Tim. ii. 9-15, iii. 11, v. 9-14; Tit. ii. 3-5; 1 Pet. iii. 1-6).

II. History, etc., of Marriage.—1. Divine institution (Ge. ii. 18, 24). 2. Monogamy (Mal. ii. 14, 15). Nature corroborates Scripture, and teaches that a man should be the husband of *one* wife; for if of *many*

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[Marriage.

wives, in the course of nature *many more* females than males would be born. It is even said that at birth males are in the majority, and that war, accident, and the perils of masculine life only serve to adjust the number of men to that of women. 3. *m.* was confirmed by Christ (Mk. x. 2-11; Jo. ii. 1-11). 4. Polygamy (adopted by Turks and Mormons—unscriptural, unnatural, and inexpedient) prob. originated among Cainites (Ge. iv. 19). Noah and sons restored monogamy: aft. polygamy prevailed (Ge. xvi. 4, xxv. 1, 6, xxviii. 9, xxix. 23, 28; 1 Ch. vii. 14). Yet (1) *principle* of monogamy was recognised by distinct betw. the *chief* and secondary wives, or (acc. to A. v.) concubines. (2) Polygamy arose fr. absorbing desire for progeny, wh. esp. influenced the Hebrews. "It must be allowed that polygamy, thus legalized and systematized, justified to a certain extent by the motive, and entered into, not only without offence to, but actually at the suggestion of, those (Ge. xvi. 3, xxix. 23, 28, xxx. 4, 9; Ex. xxi. 9, 10) who, acc. to our notions, would feel most deeply injured by it, is a very dif. thing fr. what polygamy would be in our own state of society." (*S. B. D.*)

III. Moral and Religious Suggestions.—*m. ill.* (1) God's union with Jewish nation (Is. liv. 5; Jer. iii. 14; Hos. ii. 19, 20). (2) Christ's union with Church (Eph. v. 23, 24, 32). *m.* sacred, so betrothment (Deu. xxii. 23, 24; Mat. i. 19). Engagements not to be entered into lightly, or broken off without good reason. Harmony of tastes, circumstances, age, etc., needful to happiness (2 Cor. vi. 14). "Single blessedness" (a contradiction of natural law and Scriptural precept) should be "single cursedness." "The reason why so few *m.* are happy is because young ladies spend their time in making nets, not in making cages." (*Swift.*) Hasty marriage seldom proveth well." (*Shakspeare.*) "If you wish to *m.* suitably, *m.* your equal." (*Ovid.*) "Take the dau. of a good mother." (*Fuller.*) "Marriage is a feast where the grace is sometimes better than the dinner." (*Colton.*) "Choose not alone a proper mate, but proper time to marry." (*Cowper.*) "Of all actions of a man's life, his *m.* does least concern other people; yet of all actions of our life it is most meddled with by other people." (*Selden.*) "*m.* is the best state for man in general; and every man is a worse man in proportion as he is unfit for the *m.* state." (*Dr. Johnson.*) "*m.* is the strictest tie of perpetual friendship, and there can be no friendship without confidence, and no confidence without integrity; and he must expect to be wretched who pays to beauty, riches, or politeness that regard wh. only virtue and piety can claim." (*Ibid.*)

"Wedded love is founded on esteem,
Which the fair merits of the mind engage;
For those are charms that never can decay:
But time, that gives new whiteness to the swan,
Improves their lustre." (*Fenton.*)

"God has set the type of marriage before us throughout all creation. Each creature seeks its perfection through being blent with another. The very heaven and earth picture it to us; for does not the sky embrace the green earth as its bride? Precious, excellent, glorious is that word of the Holy Ghost, 'The heart of the husband doth safely trust in her.'" (*Luther.*)

Sickness.]

MANNERS AND CUSTOMS.

[Domestic

I. Diseases many and various (Mat. iv. 24). MENTIONED in Bible: *Ague* (Lev. xxvi. 16); *abscess* (2 K. xx. 7); *atrophy* (Job xvi. 8, xix. 20); *blindness* (Job xxix. 15; Mat. ix. 27); *boils* (Ex. ix. 10); *consumption* (Lev. xxvi. 16; Deu. xxviii. 22); *demoniacal possession* (Mat. xv. 22; Mk. v. 15); *deafness* (Ps. xxxviii. 13; Mk. vii. 32); *debility* (Ps. cii. 23; Ez. vii. 17); *dropsy* (Lu. xiv. 2); *dumbness* (Pr. xxxi. 8; Mat. ix. 32); *dysentery* (2 Ch. xxi. 12-19; J. B. A., xii. 186; Ac. xxviii. 8); *emeralds* (Deu. xxviii. 27; 1 S. v. 6, 12); *fever* (Deu. xxviii. 22; Mat. viii. 14); *impediment in speech* (Mk. vii. 32); *itch* (Deu. xxviii. 27); *inflammation* (Deu. xxviii. 22); *issue of blood* (Mat. ix. 20); *lameness* (2 S. iv. 4; 2 Ch. xvi. 12); *leprosy* (J. B. A., xii. 188; Lev. xiii. 2; 2 K. v. 1; Mat. viii. 3, x. 8; Lu. v. 13, xvii. 13, 14); *loss of appetite* (Job xxxiii. 20; Ps. cvii. 18); *lunacy* (Mat. iv. 24, xvii. 15); *melancholy* (1 S. xvi. 14); *palsy* (Mat. viii. 6, ix. 2); *plague* (Nu. xi. 33; 2 S. xxiv. 15, 21, 25); *scab* (Deu. xxviii. 27); *sunstroke* (2 K. iv. 18-20; Is. xlix. 10); *ulcers* (Is. i. 6; Lu. xvi. 30); *worms* (Ac. xii. 23); children subject to (2 S. xii. 15; 1 K. xvii. 17). **D.** often *loathsome* (Ps. xxxviii. 7, xli. 8); *painful* (2 Ch. xxi. 15; Job xxxiii. 19); *tedious* (Deu. xxviii. 59; Jo. v. 5; Lu. xiii. 16); *complicated* (Deu. xxviii. 60, 61; Ac. xxviii. 8); *incurable* (2 Ch. xxi. 18; Jer. xiv. 19).



II. Causes.—Divine punishment (Deu. xxviii. 21; Jo. v. 14); hence regarded as visitations (Job ii. 7-10; Ps. xxxviii. 2, 7); brought fr. other lands (Deu. vii. 15); oft. through Satan (1 S. xvi. 14-16; Job ii. 7); intemperance (Hos. vii. 5); sins of youth (Job xx. 11).

III. Treatment.—Physicians undertook the cure of (Jer. viii. 22; Mat. ix. 12; Lu. iv. 23). Medicine used for curing (Pr. xvii. 22, xx. 30, *marg.*; Jer. xxx. 13, xli. 11); balsams and plasters (2 K. xx. 7; Is. i. 6; Jer. viii. 22). Wounds (Is. i. 6; Lu. x. 34); fractures (Ez. xxx. 21). Art of curing defective (Job xiii. 4; Mk. v. 26). God often besought (2 S. xiii. 16; 2 K. xx. 1-3; Ps. vi. 2; Jas. v. 14); not doing so condemned (2 Ch. xvi. 12). Sick, anointed (Mk. vi. 13; Jas. v. 14), laid in streets for advice of wayfarers (Mk. vi. 56; Ac. v. 15). Divine aid (Ps. xli. 3), and cure (2 K. xx. 5; Jas. v. 15).

IV. Illustrations.—Mat. iv. 24, 25: "The news that a foreign hakeem, or doctor, was passing through the country, very soon was spread abroad; and at every halt our camp was thronged with the sick, not of the village nr. to wh. we were encamped, but of all surrounding villages. Many came several days' journey to consult our

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[Sickness.

doctor, and were brought to him in spite of every dif. and inconvenience; some came on asses, bolstered up with cushions, and supported by their relations; others on camels, whose rough pace must have been a torture to any one in sickness." (*Morier's Second Journey through Persia*, 53); Mat. viii. 23. That in certain diseases of the body the use of saliva was considered effectual in producing a cure, is a modern as well as an ancient opinion (see *Lightfoot, Exercit.*; Jo. ix.); Lu. xii. 12. "They were poor people afflicted with leprosy, who, on acc. of this disease, are obliged to live quite apart, but are allowed to ask alms. As soon as they got sight of us, they began to lament most pitifully; when we sailed by them, we gave them some rice, wh. they received with the greatest demonstrations of joy." (*Dampier's Voyage*, ii., App. i. 27); Ac. xix. 11, 12. "At a short distance, nr. the roadside, we saw the burial-place of a Persian saint, enclosed by very rude walls. Close to it grew a small bush, upon the branches of wh. were tied a variety of rags. The Persians conceive that, from their vicinity to the saint, they acquire peculiar preservative virtues against sickness; and, substituting others, they take bits away, and, tying them about their persons, use them as talismans." (*Morier*, 239.)

V. Moral and Religious Suggestions.—D. *ill.* of sin (Is. i. 5). Sin the worst disease. Affects soul; dif. to reach; bears fruit in eternity. Only one remedy—the blood of Christ (1 Jo. i. 7). Dif. to induce men to seek for it. Christ the Good Physician. His cure of the body *ill.* and proved His power to cure the soul (Mat. ix. 5; Mk. ii. 9; Lu. v. 23). He says to each of us, "Wilt thou be made whole?" (Jo. v. 6, 14; Mat. ix. 12; Mk. ii. 17; Lu. v. 21). Health a great blessing: be thankful for it, and seek to preserve it. "Health is the greatest of all possessions, and 'tis a maxim with me that a hale cobbler is better than a sick king." (*Bickerstaff*.) "The only way for a rich man to be healthy is by exercise and abstinence to live as if he were poor." (*Temple*.) "Life is not to live, but to be well." (*Martial*.)

VI. Practical Hints.—1. Early rising, industry, simple fare, cheerfulness, moderation, cleanliness, promoters of health. 2. Sin produces sickness, esp. of the heart. 3. In sickness beware of quack doctors. 4. Thank God for medical skill and science; and seek His blessing on all human remedies. 5. Do not call that good health which does not include health of soul. 6. Many who say they "never knew a day's sickness," really never knew a day's health, unless they know Christ. 7. Apply to Him speedily. No case beyond His cure. "*Is it well with the child?*" 8. In the time of bodily affliction, submit yourself patiently to the dealings of infinite wisdom and love.

"Should pining sickness waste away

My life in premature decay,

My Father, still I strive to say,

Thy will be done!"

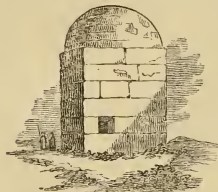
(*Elliot*.)

Death:]

MANNERS AND CUSTOMS.

[Domestic

I. Death.—D. is defined as the separation of the soul and the body; and is CALLED—a sleep (Deu. xxxi. 16; Jo. xi. 11); dissolution (2 Cor. v. 1); putting off this tabernacle (2 Pet. i. 14); God requiring the soul (Lu. xii. 20); going the way whence no return (Job xvi. 22); gathering to our people (Ge. xlix. 33); going down into silence (Ps. cxv. 17); yielding up the ghost (Ac. v. 10); returning to dust (Ge. iii. 19; Ecc. xii. 7); being cut down (Job xiv. 2); fleeing as a shadow (Job xiv. 2); departing (Phi. i. 23); going way of all the earth (Jos. xxiii. 14). By Adam (Ge. iii. 19; 1 Cor. xv. 21, 22), through sin (Ge. ii. 17; Ro. v. 12). Lot of all (Ecc. viii. 8; Heb. ix. 27.) Divine



RACHEL'S TOMB.

app. (Deu. xxxii. 39; Job xiv. 5); ends our schemes (Ecc. ix. 10); strips of property (Job i. 21; 1 Tim. vi. 7); levels all (Job i. 21, iii. 17-19). Christ conquered D. (Ro. vi. 9; Rev. i. 18); and abolished (2 Tim. i. 10), and shall finally destroy D. (Hos. xiii. 14; 1 Cor. xv. 26); takes away fear of D. (Heb. ii. 15). D. at hand (Job xiv. 1, 2; Ps. xxxix. 4, 5, xc. 9; 1 Pet. i. 24); prepare for (2 K. xx. 1) by prayer (Ps. xxxix. 4, 13, xc. 12); thought of, motive to diligence (Ecc. ix. 10; Jo. ix. 4); if averted, a motive to devotion (Ps. lvi. 12, 13, cxvi. 7-9, cxviii. 17; Is. xxxviii. 20). Enoch and Elijah exempt fr. (Ge. v. 24, cf. Heb. xi. 5; 2 K. ii. 11). All to be raised (Ac. xxiv. 15). No D. in heaven (Lu. xx. 36; Rev. xxi. 4).

II. The Dead (Ge. xxiii. 2, xxv. 8; Job i. 19) are CALLED—*corpses* (2 K. xix. 35; Nah. iii. 3); *carcases* (Nu. xiv. 29, 32, 33; 1 K. xiii. 24); those who are not (Mat. ii. 18), deceased (Is. xxvi. 14; Mat. xxii. 25). MARKS: Without the spirit (Jas. ii. 26), no motion (Mat. xxviii. 4; Rev. i. 17); ignorant of human affairs (Ecc. ix. 5); no passions (ix. 6); cannot glorify God (Ps. cxv. 17). Do not return (Job vii. 9, 10, xiv. 10, 14). TREATMENT: Eyes closed by nr. kin (Ge. xlv. 4); washed, laid out (Ac. ix. 37); wrapped in linen with spices (Jo. xix. 40). MOURNING: Great (Ge. xxxvii. 35; Jer. xxxi. 15; Mat. ii. 18; Jo. xi. 33); loud (Jer. xvi. 6; Mk. v. 38); by hired mourners (Jer. ix. 17, 18; Am. v. 16); music (Jer. xlviii. 36; Mat. ix. 23). Shown by dress (2 S. xiv. 2); tearing hair (Jer. xvi. 7); cov. head (2 S. xix. 4); rending garments (Ge. xxxvii. 34; 2 S. iii. 31); for many days (Ge. xxxviii. 34, l. 3, 10). Wrong expressions of grief forbidden (Lev. xix. 28; Deu. xxiv. 1, 2). CUSTOMS: Regard for memory (Ru. i. 8); soon forgotten (Ps. xxxi. 12; Ecc. ix. 5); offerings to (Deu. xxvi. 14); touching of (Nu. xix. 11, 13, 16, ix. 6, 7); house unclean (Nu. xix. 14, 15); bones caused un-

[Life.]

MANNERS AND CUSTOMS.

[Death.]

cleanness (Nu. xix. 16, *cf* 2 Ch. xxxiv. 5); mourning of priest (Lev. xxi. 1-3; Ez. xlv. 25); of high-priest (Lev. xxi. 10, 11); of Nazarites (Nu. vi. 6, 7); uncleanness contracted fr. (Nu. v. 2, xix. 12, 18). *Idolaters* tore themselves (Jer. xvi. 7); sacrificed to (Deu. xxvi. 14; Ps. cvi. 28); invoked (1 S. xxviii. 7, 8). *Jews* expected resurrection of (Is. xxvi. 15; Ac. xxiv. 15). RAISED TO LIFE *before* Christ, etc. (1 K. xvii. 22; 2 K. iv. 34-36, xiii. 21); *by* Christ (Mat. ix. 25; Lu. vii. 15; Jo. xi. 44; Ac. ix. 40, xx. 12).

III. Illustrations, etc.—The Hebrews regarded life as a journey; and that when, at D., the traveller arrived at end of journey, he was received into presence of ancestors. Reception into presence of God asserted in only two passages (Hag. ii. 23; Ecc. xii. 7). Sometimes they regarded D. as a friendly messenger; more frequently as a formidable enemy. Their fancy imparted to him a poetical existence, as a hunter armed with *dart, javelin, net, snare*. Thus equipped, he commences his artifices against man, takes captive, and slays (2 S. xxvi. 6; Ps. xviii. 5, 6, cxvi. 3; 1 Cor. xv. 55, 56). (See *J. B. A.*, cap. xiii., sec. 203.)

IV. Moral and Religious Suggestions.—D. *ill.* state by nature (2 Cor. v. 14; Ep. ii. 1, 5); affliction (Ps. lxxxviii. 5, 6, cxliii. 3; Is. lix. 10); freedom fr. sin (Ro. vi. 2, viii. 11; Col. iii. 3), fr. law (Ro. vii. 4); faith without works (1 Tim. v. 6; Jas. ii. 17, 26). D., the only event in this world of which every man is sure. All should prepare. Believer in Jesus the only truly prepared (Ph. i. 21); confirmed by sayings of good in death: "I bless God I have inward supports" (*M. Henry*). "I know that it will be well" (*Flavel*). "I expect my salvation" (*Howe*). "God is the Lord by whom we escape D." (*Luther*). "Live in Christ, and the flesh need not fear death" (*Knox*). "Thou, Lord, bruise me; but I am abundantly satisfied, since it is fr. Thy hand" (*Calvin*). "The best of all is, God is with us" (*J. Wesley*). "I shall be satisfied with Thy likeness" (*C. Wesley*). "I have peace" (*Baxter*). "The battle's fought, and the victory is won for ever" (*Payson*). "Oh, for arms to embrace him! Oh, for a well-tuned harp!" (*Rutherford*). "Ah! is this dying? How have I dreaded as an enemy this smiling friend!" (*Goodwin*). "Oh, brother Payne, the long-looked-for day is come at last, in wh. I shall see that glory in another manner than I have ever yet done, or been capable of doing" (*Owen*). "I have passed a conflict with my last enemy, but have overcome him by the merits of my Master—Jesus" (*G. Herbert*, to his wife). "God is love! love! love!" (*J. Fletcher*). "More praise still: oh, help me to praise Him! I have nothing else to do; I have done with prayer and other ordinances" (*Janeauway*).

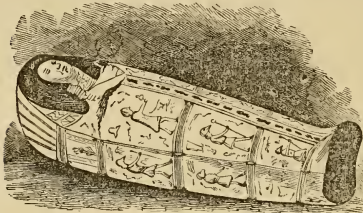
V. Practical Hints.—1. Shunning thoughts of dying, a sign of unpreparedness. 2. Holiness the best way through D. into eternity. 3. Christ the *living* way through D. 4. D. is the striking off of fetters that bind us to the world, and sin, and sorrow. 5. If in your ease Christ does not conquer D., D. will conquer you. 6. Saving faith transforms the king of terrors into an angel of light, and regards him as a father's messenger sent to fetch his child home.

Embalming.]

MANNERS AND CUSTOMS.

[Domestic

I. Scientific.—E. is the method by wh. a dead body is kept fr. putrefaction and decay. The Heb. *chánat* = E., sig. "to be red," "to preserve with spices." The Syriac *chúnetto* = *μύγμα*, the con-



EGYPTIAN MUMMY.

fection of myrrh and aloes (Jo. xix. 39. See *S. B. D.*) **METHODS.** *Three* methods: 1. Cost £250 = talent of silver. Brain extracted through nostrils; what was left destroyed by drugs. Incision 5 in. long made in left side; intestines extracted; cavity rinsed with

palm wine, and sprinkled with powdered perfumes. Body filled with myrrh, cassia, etc.; sewed up; steeped 70 dys. in natron, *i. e.*, native carbonate of soda, or mineral alkali (com. in Egypt). Then washed and swathed in gummed bandages. Thus the features, hair, etc., were preserved. 2. Cost 20 *mina* = £81. Bowels not removed, but oil of cedar injected by syringes, steeped in natron 70 days. When the oil was drawn off, the intestines, being dissolved, came out. The flesh being consumed by natron, only skin and bones remained. Enveloped in bandages as before. 3. Least expensive. Abdomen rinsed with syringæ (a purgative liquid, made prob. of senna and cassia), then steeped and bound as before (*Kalisch on Gen.*, 768, 769). The embalmed body called a mummy [fr. low Lat. *mumia*—Ar. *mum*, wax, prob. *all.* to gummed or waxed swathings.] Several of them in British and other museums.

II. Historical.—Art invented by Egyptians, 2000 yrs. B.C.; prob. derived origin fr. idea that preservation of body was needful for return of soul to human form after completing its cycle of existence of 3,000 or 10,000 yrs. Physical and sanitary reasons may also have led to it. The legend of Osiris, whose body, destroyed by Typhon, was found by Isis, and embalmed by his son Anubis, gave a religious sanction to the rite, all deceased persons being supposed to be E. after the model of Osiris in the *Abuton* of Philæ. Many nations adopted E. Persians used wax; Assyrians, honey. Alexander the Gt. was E. in wax and honey. Roman bodies also. After 500 A.D. it fell into disuse as general practice. Yet there have been cases, as Napoleon I. It does not appear that the Jews practised the systematic E. of the Egyptians. Still some process was employed tending to soothe surviving friends by arresting or delaying natural corruption. In some cases, too, the later Jews E. a body in honey, after having covered it with wax. (*J. Ant.*, xiv. 7, 4.)

Life.]

MANNERS AND CUSTOMS.

[Embalming.]

III. Bible References.—(Ge. i. 2, 26). Jacob was *E. prob.* that he might be the better removed to Canaan acc. to his wish (Ge. xlix. 27-31). Asa was *prob. E.* (2 Ch. xvi. 14), and the body of Jesus buried with spices, etc. (Mk. xvi. 1; Lu. xxiii. 56; Jo. xix. 39, 40). The acc. given by Herodotus has been supposed to throw discredit upon the narrative in Genesis. He asserts that the body is steeped in natron for 70 dys., while in Ge. i. 3, it is said that only 40 dys. were occupied in the whole process of embalming, although the period of mourning extended over 70 dys. But Diodorus omits the steeping altogether. "If the 400 yrs. betw. the two Gk. historians were sufficient to have caused such changes in the mode of *E.* as are indicated by their dif. descriptions of the process, it is not unreasonable to conclude that the still greater interval by wh. the celebration of the funeral obsequies of the patriarch preceded the age of the father of hist. might have produced changes still greater, both in kind and in degree." (*S. B. D.*)

IV. Moral and Religious Suggestions.—1. Heathens often more anxious about the body, than many, who call themselves Christians, are about the soul.

"Why should this worthless tegument endure,
If its undying guest be lost for ever?
Oh, let us keep the soul embalmed, and pure
In living virtue, that, when both may sever,
Although corruption may our frame consume,
The immortal spirit in the skies may bloom."

(*Horace Smith.*)

2. Even the *body*, preserved thus by human skill, lasts thousands of years; how much more the *soul*, spiritual and immortal, and kept by the power of God. 3. It need not greatly concern us to take care of the body, for though it be true that

"Imperial Caesar, dead, and turned to clay,
May stop a hole to keep the wind away," (*Shakspeare.*)

it is declared that the dead shall rise, both small and great. Of this body, so carefully preserved, there shall be no need. The *new* body shall be fashioned like unto His glorious body. 3. "Gums and antiseptics" can only preserve the body; other preservatives needed for the soul. 4. Better commit the body also to God's faithful keeping, than to the embalmer's skill.

V. Practical Hints.—1. How much men spent in the old time over the dead body; and how often they complain now of the cost of religious ordinances by wh. (D.V.) the living soul may be "embalmed and treasured up to a life beyond life." 2. Many who thus cared for the dead, neglected their duty to the living. We cannot by any thought, or cost, or care about funerals, etc., make up for present neglect of relations, teachers, etc. Let us take heed to this.

I. Historic.—The general tendency of mankind to bury dead out of sight [*Bury*, fr. A.-S. *birgan*, to conceal; Ger. *bergen*]. To accomplish this, three great methods: 1. Closing up body in earth or stone. 2. Burning of body, and entombing of cinders. 3. Embalming (for *Embalming*, see p. 32). Incineration (burning) practised in Greece and Rome. Cinerary urns have been found in many parts. "Some of the grandest buildings in the world have been tombs; such are the pyramids, the castle of St. Angelo, the tomb of Cæcilia Metella, and many temples scattered over Hindustan and other E. countries. Upon (*epi*) the mound (*taphos*) beneath wh. the ashes of a Greek were placed, it was customary for the public orator to pronounce a panegyric, the pith of wh. was afterwards inscribed on the spot, hence the origin of epitaph. The Gks. had their burial-places at a dist. fr. towns; the Roms. nr. highways, hence necessity for inscription on tombs. First Christian burial-place in A.D. 596; in cities, 742; in consecrated places, 750; in churchyards, 758. Early Christians in catacombs at Rome. [*Cemetery*, a sleeping-place; fr. Gk. *koïmo*, to lull to sleep.]

II. Bible References.—Prob. origin (Ge. iv. 9, 10; purpose (xxiii. 3, 4). ATTENDED by fam. of dead (l. 5, 6, 8; Mat. viii. 21); friends (Ge. l. 7, 9); 2 S. iii. 31; Mk. xv. 47; Lu. vii. 12, 13); hired mourners (Jer. ix. 17, 18). Lamentations at (Ge. l. 10, 11; 2 S. iii. 31, 32). Orations at (2 S. iii. 33, 34). BODY: eyes closed by child or nr. relative (Gen. xli. 4); washed (Ac. ix. 37); anointed (Mat. xxvi. 12); wound in linen (Jo. xi. 44, xix. 40); with spices (xix. 39, 40); sometimes burned (1 S. xxxi. 12); carried on bier (2 S. iii. 31; Lu. vii. 14); perfumes burned at (2 Ch. xvi. 14; Jer. xxxiv. 5); antiquity of coffins (Ge. l. 26); took place directly aft. death (Jo. xi. 17, cf. 39; Ac. v. 6, 10); if embalmed, in 70 dys. aft. (Ge. l. 3, 4); of persons hanged, on day of execution (Deu. xxi. 23; Jo. xix. 31); right of all (Jud. xvi. 31; Jo. xix. 38); of enemies, by conquerors (1 K. xi. 15; Ez. xxxix. 11-14); of friendless, a kind act (2 S. ii. 5). PLACES: caves (Ge. xxiii. 19; Jo. xi. 38) hewn in rocks (Is. xxii. 16; Mat. xxvii. 60); gardens (2 K. xxi. 18, 26; Jo. xix. 41); under trees (Ge. xxxv. 8; 1 S. xxxi. 13); tops of hills (Jos. xxiv. 33; 2 K. xxiii. 16); houses of (1 S. xxv. 1; 1 K. ii. 34); city of David for kings of Judah (1 K. ii. 10; 2 Ch. xxi. 20, xxiv. 16); were often selected during life (Ge. l. 5; 2 Ch. xvi. 14; Mat. xxvi. 60); for members of a fam. (Ge. xxv. 10; xlix. 31; 2 S. ii. 32); venerated (Neh. ii. 3, 5); for poor (Jer. xxvi. 23); for aliens (Mat. xxvii. 7); visited by friends (Jo. xi. 31); pillars erected (Ge. xxxv. 20); tombs (Mat. xxiii. 27-29); inscriptions (2 K. xxiii. 17); sometimes not seen (Lu. xi. 44); for criminals marked by heaps (Jos. vii. 26); ceremonially unclean (Nu. xix. 16, 18); desecrated by idolatry (Is. lxv. 3, 4); Jews anxious to be interred in fam. grave (Ge. xlvi. 29-31, xlix. 29, 30, l. 25, 2 S. xix. 37); followed by feast (2 S. iii. 35;

[Life.]

MANNERS AND CUSTOMS.

[Burial.]

Jer. xvi. 7, 8; Hos. ix. 4); privation of, a calamity (Ecc. vi. 3); a punishment (2 K. ix. 10; Jer. viii. 2, xvi. 5); ignominious com. to burial of an ass (Jer. xxii. 19).

III. Moral and Religious Suggestions.—1. The earth a vast sepulchre.

“The hills
Rock-ribbed and ancient as the sun,—the vales
Stretching in pensive quietness between;
The venerable woods—rivers that move
In majesty, and the complaining brooks
That make the meadows green; and, poured round all,
Old ocean’s gray and melancholy waste,—
Are but the solemn decorations all
Of the great tomb of man.” (Bryant.)

2. The tomb is to the Christian a sleeping-place; and death, a sleep.

“To them it ceased to be a place of death;
It was the porch within whose solemn glooms
They stood till the temple open’d; the sweet breath
Of heaven here soothed their hearts; the lovely blooms
Of that fair land refresh’d their drooping eyes;
And glimpses came to them from other skies.” (Burns.)

3. Tombs of all sizes and descriptions for all ages and stations—young and old, rich and poor. I saw a little child in a village churchyard measuring with his own body some of the tiny graves. “A good many,” he said, “had died younger than himself.”

“Yet while thinking, oh! our lost ones,
Of how dear ye were to us,
Why should dreams of doubt and darkness
Haunt our troubled spirits thus?
Why across the cold, dim churchyard
Flit our visions of despair?
Seated on the tomb, Faith’s angel
Says, “Ye are not there!”
Where, then, are ye? With the Saviour,
Blest, for ever blest, are ye,
’Mid the sinless little children
Who have heard His ‘Come to me!’
’Yond the shades of death’s dark valley
Now ye lean upon His breast,
Where the wicked dare not enter,
And the weary are at rest.” (Moir.)

4. Hypocrites, whited sepulchres. 5. Ill. regeneration (Ro. vi. 4; Col. ii. 12).

IV. Practical Hints.—1. Trust in Jesus, who has robbed the grave of its power; and made the dying bed “soft as downy couches are.” 2. Rejoice in the hope of a resurrection to eternal life.

“Then when our friends the grave devours,
When all the world around us lowers,
We’ll look from earth to heaven.” (Pierpont.)

I. Bible References.—Tilling of earth (Ge. iii. 23) ancient employment (ii. 15); made more laborious by sin (iii. 17-19); for universal support (Ecc. v. 9); result fr. God (Jer. v. 24; Hos. ii. 8). NEEDS *wisdom* (Is. xxviii. 26); *diligence* (Pr. xxvii. 23-27; Ecc. xi. 6), wh. is rewarded (Pr. xii. 11, xiii. 23, xxviii. 19; Heb. vi. 7); *toil* (2 Tim. ii. 6); *patience* (Jas. v. 7). PERSONS called *tillers* (Ge. iv. 2) [*lit.*, “to work for an end.” A.-S., *tilian*—*til*, an end]; *husbandmen* (2 Ch. xxvi. 10) [husband = the *band* that binds the *house* together. Formerly the house was chiefly supported by toil in the field, hence the husbandman (man who was a husband) was usually a farmer. The noun “husband” became a verb, since the man who looked aft. his house had to *husband* his resources]; *labourers* (Mat. ix 37, xx. 1). PROMOTED by family allotments (Nu. xxxvi. 7-9); *right of redemption* (Lev. xxv. 23-28); *separation fr. other nations* (Ex. xxxiii. 16); *usury prohibited* (xxii. 25); *blessing promised* (Lev. xxvi. 4; Deu. vii. 13, xi. 14, 15). PROTECTIVE LAWS: *Coveting fields of others* (Deu. v. 21); *landmarks* (xix. 14; Pr. xxii. 28); *crops of others* (Deu. xxiii. 25); *trespass* (Ex. xx. 5); *injuring produce* (xxii. 26). OPERATIONS: *hedging* (Is. v. 2, 5; Hos. ii. 6); *ploughing* (Job i. 14); *digging* (Is. v. 6; Lu. xiii. 8, xvi. 3); *manuring* (Is. xxv. 10; Lu. xiv. 34, 35); *harrowing* (Job xxxix. 10; Is. xxviii. 24); *collecting stones* (Is. v. 2); *sowing* (Ecc. xi. 4; Is. xxxii. 20; Mat. xiii. 3); *planting* (Pr. xxxi. 16; Is. xlv. 14; Jer. xxxi. 5); *watering* (Deu. xi. 10; 1 Cor. iii. 6-8); *weeding* (Mat. xiii. 28); *grafting* (Ro. xi. 17-19, 24); *pruning* (Lev. xxv. 3; Is. v. 6; Jo. xv. 2); *mowing* (Ps. cxxix. 7; Am. vii. 1); *reaping* (Is. xvii. 5); *binding* (Ge. xxxvii. 7; Mat. xiii. 20); *gleaning* (Lev. xix. 9; Ru. ii. 3); *stacking* (Ex. xxii. 6); *threshing* (Deu. xxv. 4; Jud. vi. 11); *winnowing* (Ru. iii. 2; Mat. iii. 12); *storing* (Mat. vi. 26, xiii. 30). IMPLEMENTS: *plough* (1 S. xiii. 20); *harrow* (2 S. xii. 31); *mattock* (1 S. xiii. 20; Is. vii. 25); *sickle* (Deu. xvi. 9, xxiii. 25); *pruning-hook* (Is. xviii. 5; Joel iii. 10); *fork* (1 S. xiii. 21); *axe* (20); *teethed threshing instruments* (Is. xli. 15); *flail* (xxviii. 27; see *Louth*); *cart* (1 S. vi. 7; Is. xxviii. 27, 28; see *cut*, p. 230); *shovel* (xxx. 24); *sieve* (Am. ix. 9); *fan* (Is. xxx. 24; Mat. iii. 12). BEASTS USED: *ox* (Deu. xxv. 4); *ass* (xxii. 10); *horse* (Is. xxviii. 28). HISTORIC: peace favoured (Is. ii. 4; Jer. xxxi. 24); war not (l. 16, li. 23); patriarchs pursued (Ge. iv. 2, ix. 20); toil sup. to be lessened by Noah (v. 29, cf. ix. 20); Jews loved (Jud. vi. 11; 1 K. xix. 19; 2 Ch. xxvi. 10); Canaan fitted for by soil (Ge. xiii. 10; Deu. viii. 7-9), and climate (Deu. xi. 10, 11); hirelings employed (1 Ch. xxvii. 26, xxvi. 10; Mat. x. 8; Lu. xvii. 7); abandoned in Sabbatical year (Ex. xxiii. 10, 11). PRODUCE as *rent* (Mat. xxi. 33, 34); *blasted* because of sin (Is. v. 10, vii. 23; Jer. xii. 13; Joel i. 10, 11); failure of, caused grief (i. 11; Am. v. 16, 17); exported (1 K. v. 11; Ez. xxvii. 17).

II. Illustrations.—Ge. xli. 47: “This I witnessed. I plucked up,

Life.]

MANNERS AND CUSTOMS.

[Husbandry.

at random, a few stalks out of thick corn-fields. Counted the number of stalks fr. single grains of seed.

... The first had 7 stalks; next 3, next 9; then 18, then 14; ea. stalk would bear an ear." (Jowett's

Researches, 167).

Deu. xxii. 4:

"They (the Tartars) fix a pole into the earth, placing the corn

in a circle round it, about 8 or 9 yds. in diameter; they then attach a horse by a long cord to the pole, and continue driving him round and round upon the corn." (Clarke's *Travels*, i. 527.) "The straw was spread on the ground, and a couple of oxen (see *cut*), driven round in a circle, trod it." (Turner's *Thibet*, 184; see also *T. L. B.*, 538.) Is. i. 3 (for modes of irrigation see *R. B. R.*, i. 542, ii. 351, iii. 21). Hos. ii. 6: "Thorn hedges were cultivated for a defence. "The Indian fig-tree, of which the hedges are formed, serves as an insurmountable barrier for security of fields." (*Du Totr*, ii. 312). "We perceived it (Rihhah) to be a settlement of ab. 50 dwellings, . . . every one fenced in front with thorny bushes, while a barrier of same kind encircled the whole town." (*Buckingham's Travels*, 301.) Pr. xx. 4, see *marg.*; Ecc. xi. 4: "This hard necessity for winter work is mainly owing to the wretched implements used. With their frail ploughs and tiny oxen, they must wait until the ground is saturated and softened, however late in the season that may be. (*T. L. B.*, 143-4.)



THRESHING-FLOOR.

III. Moral and Religious Suggestions.—*III.* 1. The culture of the Church (1 Cor. iii. 9). 2. Culture of the heart (Jer. iv. 3; Hos. x. 12). Fallow = *pale yellow*; left with yellowish earth exposed, *i. e.*, untilled [A.-S., *fealo*; Ger., *falb, fahl*; allied Slav., *plav*, yellow]. We must not suffer the heart to be uncultivated: the longer we do so, the harder to break up. If we do the tilling, God will rain righteousness. After all our toil, only God can give the increase (1 Cor. iii. 6). Nevertheless, we must work and pray for ourselves and others. In husbandry, the labourer looks for results; we are "God's husbandry;" *He* looks for fruit (Is. v. 1-7, *cf.* Lu. xiii. 1-9; see *C. D. N. T.*, 123).

IV. Practical Hints.—1. Seek Divine blessing on human labour, that there may be seed for the sower and bread for the eater. 2. Cultivate the heart: break it up with thought, soften it with repentance, plant it with truth, etc. 3. Look for God's blessing, that it may be as a well-watered garden, fruitful in holy thoughts, purpose, etc. 4. Labour for good of others in God's vineyard. 5. Be prompt and earnest, for the day of life will soon be ended, and we shall lie down in that place where there is no wisdom or device or work.

Shepherding.]

MANNERS AND CUSTOMS.

[Industrial

I. Illustrations.—Lu. ii. 8: Almost all nomade tribes of E. confine their flocks during the night in pens. (*Lichenstein Travels*, i. 439.) Job xxx. 1: "The shepherd walks before them, and they



follow after, while the dogs bring up the rear. These oriental s.-dogs, by the way, are not like those of other lands—fine, faithful fellows, the friend and companion of their master, and fit to figure in poetry. This would not suit Job's comparison. They are a mean, sinister, ill-conditioned generation, kept at a distance, kicked about, and half-starved, with nothing noble or attractive about them.

Still, they lag lazily behind the flocks, making a furious barking at any intruder among their charge, and thus give warning of approaching danger." (*T. L. B.*, 202.) Jo. x. 4: "This is true to the letter. They are so tame and so trained that they *follow* their keeper with the utmost docility. . . . It is necessary that they should be taught to follow, and not to stray away into the unfenced fields of corn wh. lie so temptingly on either side. Any one that thus wanders is sure to get into trouble. The shepherd calls sharply fr. time to time, to remind them of his presence. They know his voice, and follow on; but if a stranger call, they stop short, lift up their heads in alarm, and if it is repeated they turn and flee, because they know not the voice of a stranger. This is not the fanciful costume of a parable—it is a simple fact. I have made the experiment repeatedly." (*Ibid.*, 203.) Ge. xxxiii. 13: "This, by the way, proves that Jacob's flight was late in autumn, when alone the flocks are in this condition." (*Ibid.*, 205.) Mic. vii. 14: "The word (rod) signifies both to feed and to rule, and both ideas are natural. The shepherd invariably carries a staff or rod with him when he goes forth to feed his flock. It is often bent, or hooked, at one end, wh. gave rise to the shepherd's crook in the hand of the Christian bishop. With this staff he rules and guides the flock to their green pastures, and defends them fr. their enemies. With this also he corrects the disobedient, and brings them back when wandering." (*Ibid.*, 205; see also p. 331; and *R. B. R.*, iii. 6.)

II. Bible References.—Shepherds mentioned early (Ge. iv. 2). Usually carried scrip, or bag (1 S. xvii. 40), and a staff (Lev. xxvii. 32;

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MANNERS AND CUSTOMS.

[Shepherding.

Is. xxiii. 4; Zech. xi. 15). Dwelt in tents (Song i. 8; Is. xxxviii. 12). Included male and female members of fam. (Ge. xxix. 6; 1 S. xvi. 11, xvii. 15); hired keepers under them (xvii. 20, *cf.* Jo. x. 12). *Showed care of sheep* in knowing (Jo. x. 14); leading (Ps. lxxvii. 20, lxxviii. 52, lxxx. 1); selecting pasture (1 Ch. iv. 39-42; Ps. xxiii. 2); numbering (Jer. xxx. 13); watching by night (Lu. ii. 8); tenderness to ewes and young (Ge. xxxiii. 13, 14; Ps. lxxxviii. 71); defending (1 S. xvii. 34-36; Am. iii. 12); seeking the lost (Ez. xxxiv. 12; Lu. xv. 4, 5); caring for sick (Ez. xxxiv. 16). s. an abomination to Egyptians. Various reasons given. (1) Because of cruelties perpetrated by nomad Cushites, called "shepherd-kings," who came fr. Arabia, overran the whole country, and aft. withdrew to Palestine, where they became the Philistines. (2) Because the Egyptians, being worshippers of animals, were naturally averse to persons who fed on animals considered sacred. (3) And prob. (*acc. to Heren*) because the rearing of cattle was associated with habits and pursuits wh. rendered them equally hated and feared by a settled and refined people like the Egyptians. (See *B.*, *in loc.*)

III. Moral and Religious Suggestions.—*III.* 1. Christ the Good Shepherd: see foll. hymns—"My Shepherd will supply my need" (*Watts*). "The Lord my Shepherd is" (*Watts or Conder*). "The Lord my pasture shall prepare" (*Addison*). "Join all the glorious names" (*Watts*). "Father of boundless grace" (*C. Wesley*). Called Shepherd, because a shepherd (1) is chosen and appointed; so Christ. (2) Knows his sheep; "I know my sheep, and am known of mine." (3) Marks his sheep; Christ also (Rev. vii. 3, 4; Ez. ix. 4), for distinction, secrecy, security. (4) Feeds his sheep; so Christ (Is. xl. 11, xlix. 10; Ps. xxiii. 1, 2; Pr. viii. 6; Jo. x. 3). (5) Folds his sheep; so Christ in the Church (Ac. ii. 47; Eph. iii. 21). (6) Keeps them together; so Christ (Heb. x. 25). (7) Treats them tenderly; so Christ (Is. xxxv. 3, xl. 11). (8) Seeks the lost; so Christ (Lu. xv. 1-3). (9) Attends the sick; so Christ (Ez. xxxiv. 16). (10) Watches over them; so Christ (Is. xxvii. 3). (11) Will acc. for his sheep; so Christ (Jo. xvii. 12). (12) Washes his sheep; so Christ (Rev. i. 5; 1 Jo. i. 9). (13) Divides sheep fr. goats; so Christ (Mat. xxv. 32). 2. God as leader of Israel (Ps. lxxvii. 20, lxxx. 1). 3. Kings as leaders of the people (Is. xlv. 28; Jer. vi. 3, xlix. 19). 4. Ministers of the Gospel (Jer. xxiii. 4). 5. When ignorant, etc., of bad ministers (Is. lvi. 11; Jer. i. 6; Ez. xxxiv. 2, 10; Zec. xi. 7, 8, 15-17).

IV. Practical Hints.—1. Do what you can to bring the lambs to the Good Shepherd: "See Israel's gentle Shepherd stands," etc. 2. Are you in the fold of Jesus? 3. If not, where will you be in the great day of separation? 4. Hear, and obey the Good Shepherd's voice, and follow Him. 5. They must be safe whom He keeps who never slumbers. 6. He knows His sheep—their wants, weaknesses, sorrows, sins, circumstances, etc.

[*Addenda.*—s. were exported fr. England, and the breed, being thereby improved, produced the fine Spanish wool, wh. injured our woollen manufacture (1467). Their exportation prohibited on pain of fine and imprisonment (1522). Number of s. in United Kingdom fr. 50,000,000 to 60,000,000 in 1840; must now be more, fr. unrestricted importation since 1846. Ab. 200,000 s. and lambs imported in 1858.]

Hunting.]

MANNERS AND CUSTOMS.

[Industrial

I. Historical.—Objects of H. a key to state of civilization. II. may be—1. *A matter of necessity*: (a) for destruction of beasts of prey; (b) for sustenance, by capture of game. 2. *An amusement*. In the E., fr. the earliest times, men H. with both these objects. The chase of wild ans. must necessarily have been one of man's earliest occupations. A "mighty hunter" at that time must have been a public benefactor, and fr. the influence thus acquired, have become founders of states, as Theseus and Nimrod (Ge. x. 9). The original term for hunting occurs elsewhere, in ref. to violent invasion of human rights (1 S. xxiv. 12; Lam. iii. 15; Jer. xvi. 16). This usage affords clue to Nimrod's character. With the band of lawless spirits his skill had attracted, he proceeded fr. hunting beasts to oppressing man:—

"Proud Nimrod first the bloody chase began,
A mighty hunter—and his prey was man." (Pope.)

(B., *in loc.*) Hunting was first a business, and then a sport, being pursued not so much for the food, as for the recreation and health it yielded. (*K. B. C.*) The Hebrews—pastoral and agricultural—not given to field sports. Their number, character, rites—esp. as to food—discouraged hunting beyond limits of necessity. Prob. the examples of Ishmael (Ge. xxi. 20) and Esau (xxv. 27) had some effect. No lack of game in Palestine: wild beasts at the first numerous and dangerous (Ex. xxiii. 29); their extermination prevented by law (Ex. xxiii. 11; Lev. xxv. 7). Hence some survived to a late period: lions (Jud. xiv. 5; 1 S. xvii. 34; 2 S. xxiii. 20; 1 K. xiii. 24, xx. 36); bears (1 S. xvii. 34; 2 K. ii. 24); jackals (Jud. xv. 4); foxes (Song ii. 15). The hart, roebuck, fallow deer (Deu. xii. 15; 2 K. iv. 23) supplied food, and were prob. preserved in enclosures. Herod, a skilful hunter, had a hunting stud (*J. Aut.*, xv. 7, 7, xvi. 10, 3), and is said (*J. Wars*, i. 21, 13) to have killed 40 head of game—stags, wild asses, and bears—in one day. The rich in Egypt and Assyria had preserves for hunting purposes. (*Wilkinson's Anc. Egyptians*, i. 215; *K. P. H. P.*, ii., cccix.) The walls of their houses, and state robes, often adorned with hunting scenes.

II. Method.—ANIMALS. Three chief modes—1. *Pitfall*, for larger ans., as lion (2 S. xxiii. 20). 2. *Trap*, put under ground (Job xviii. 10), in the run of the an. (Pr. xxii. 5), wh. was caught by leg (Job xviii. 9). 3. *Net*, of wh. various kinds, as for gazelle (?) (Is. li. 20; A. v., "wild bull"), etc. The net was placed at end of valley, and ans. driven into it, and killed with arrows or spears, the game selected being fitted for food (Pr. xii. 27), and care being taken to comply with the law (Lev. xvii. 13). BIRDS, an article of food (Lev. xvii. 13); required, for catching them, much skill. 4. Plans adopted: (1) *Trap*, the usual method (Job xviii. 9; Ecc. ix. 12; Pr. vii. 23): made of two parts—a net stretched over a frame, a stick supporting

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[Hunting.

it, so placed as to give way with the least touch (Am. iii. 5, "gin;" Ps. lxi. 22, "trap"). 2. *Snare*, fr. Heb. word = to braid (Job xviii. 9; A. V., "robber"), was a cord (Job xviii. 10, cf. Ps. xviii. 5, cxvi. 3, cxi. 5), so placed as to catch a bird by the leg. 3. *Net*, prob. like the Egyptian mode, consisting of two frames covered with net-work, and closed by means of a cord. [A method similar to this is adopted for snaring small birds in many parts of England. It was not long since that the writer watched some bird-catchers on the downs nr. Hastings, whose apparatus might have been suggested by anc. Egyptian paintings.] 4. *Decoy* (Jer. v. 26, 27), a cage filled with birds, the door of one part of wh., being kept open by a piece of stick, closed suddenly on the entrance of any bird. [This method is sometimes used by the birdcatchers of Whitechapel, and is often combined with the last-named.]

III. Moral and Religious Suggestions.—1. Hunting for subsistence may be commended, but for mere sport hardly excusable on any grounds. Health may be sought and found in other and more useful pursuits; and the breed of horses, if that special breed be of any practical utility, may be kept up in other ways. Much damage may be spared to the early crops:—

"Let the keen hunter from the chase refrain,
Nor render all the ploughman's labour vain,
When Ceres pours out plenty from her horn,
And clothes the fields with golden ears of corn." (Gay.)

While the money lavishly spent upon hunting establishments might be much better expended in works of benevolence. And it is very doubtful if the poet has drawn a true picture in the words,

"High life of a hunter! he meets on the hill
The new-waken'd daylight, so bright and so still;
And feels, as the clouds of the morning unroll,
The silence, the splendour, ennoble his soul." (Wilson.)

The great trophy of the hunt being—a fox's tail! "The expense of maintaining a hunting stud amounts, in case of frequenters of Melton Mowbray, to £1,000 a year and upwards; while the yearly sum incurred in keeping up a pack of fox-hounds, with accessory expenses, will fall little short of £5,000." (*Book of Days*, ii. 491.) 2. Hunting, with its snares, etc., may remind us of that mighty hunter, Satan, and his devices. Pitfalls, decoys, snares, etc., for the unwary. 3. Hence, the duty of watchfulness: "In vain the net is spread in the sight of any bird" (Pr. i. 17). 4. God helps us to escape out of the machinations of the wicked (Ps. cxxiv. 6-8). 5. Death is a great hunter (Ecc. ix. 12).

IV. Practical Hints.—1. Discountenance all brutal sport, and cruelty to animals. 2. Mere recreation too expensive when it passes by want and suffering, and attends more to horses and dogs than men. 3. Beware of Satan's pitfalls. "Walk circumspectly." 4. He is now the "mighty hunter" who hunts down sins, ignorance, bad habits, etc.

I. Descriptive.—1. **MODE:** *ill.* by Egyptian paintings (see *cut*, *K. B. C.*, or *S. B. D.*, art. *Agriculture*). Sower held vessel (with us called seedlet) cont. seed in left hand (with us fastened by belt to loins), and with right hand scattered seed broadcast, uncertain if “drawing out” the seed (Ps. cxxvi. 6: A. V. “precious;” Am. ix. 13) = drawing out of seedlet, or act of distributing. With us, first ploughing, then sowing, then harrowing. In E., in sandy soils, sowing first, the plough serving purpose of harrow for covering seed. (*Russell's Aleppo*, i. 74.) In wet soils, seed trodden in by feet of animals



WINNOWING.

(Is. xxxii. 20). 2. **TIME:** Depends on nature of coming spring. If lat. part of Mar. and begin. of Ap. be rainy, wheat, and esp. barley, sown now, and even weeks later, may yield the best harvest. (*T. L. B.* 82.) The sowing season com. in Oct., and cont. to end of Feb.; wheat first, and barley att. beg. of Jan. (*Russell's Aleppo*, i. 74.)

II. Bible References.—Time called seed-time (Ge. viii. 22) needful to productiveness (Jo. xii. 24; 1 Cor. xv. 36); required diligence (Ecc. xi. 4, 6); often wasted (Mat. xii. 4-7); and danger (Ps. cxxvi. 5, 6): seed-time promised (Ge. viii. 21, 22); ground prepared (Is. xxviii. 24, 25); oft. sowed beside rivers (Ecc. xi. 1; Is. xxxii. 20); trodden in (Is. xxxii. 20); needed rain (Is. lv. 10); in Egypt artificial irrigation (Deu. xi. 10); great increase in Canaan (Ge. xxvi. 12. *cf.* Mat. xiii. 23). **LAWS** respecting: Not two kinds together (Lev. xix. 19; Deu. xxii. 9); if dry, not unclean (Lev. xi. 37), as when wet (38); tithe given to God (xxvii. 30); not sown in Sabbatical yr. (xxv. 4, 20), or year of Jubilee (11). Diff. betw. it and plant (1 Cor. xv. 37, 38). For a **PUNISHMENT** it rotted in ground (Joel i. 17; Mal. ii. 3), or yielded little (Is. v. 10; Hag. i. 6), or dest. by locusts (Deu. xxviii. 38; Joel i. 4), or by enemies (Lev. xxvi. 16; Deu. xxviii. 33, 51), or by thorns (Mat. xiii. 7).

III. Illustrations.—Lev. xix. 19: “Josephus (*Ant.* iv. 8, 20) sup. it to be based on repugnance of nature to intermixture, but there would appear to be a further object of a moral character, viz., to impress on men's minds the gen. lesson of purity.” (*S. B. D.*) Ps. cxxvi. 5, 6: “In troubled times, and in border localities, s. is attended with danger, as the Arabs lie eagerly in wait to plunder the sower. It has therefore been not unusual to see the sower well armed himself, or protected by the presence of one or two armed friends.” (*K. P. H. P.*, ii., cccxli.) “In seasons of great scarcity, the poor peasants part in sorrow with every measure of precious seed cast into the ground. It is like taking bread out of the mouths of their children; and in such times many bitter tears are actually shed over it. The distress is frequently so great that the Government is obliged to furnish seed, or none would be sown.

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MANNERS AND CUSTOMS.

[Sowing.

Ibrahim Pasha did this more than once within my remembrance, copying the example, perhaps, of his great predecessor in Egypt (Ge. xlvii. 19, 23, 24) when the 7 yrs. famine was ended." (*T. L. B.*, 84.) Joel i. 17: "It is certain to follow if they sow too long before the rain comes. The seed then rots, and the work must be done over again. . . . Such a day of destr. fr. the Almighty has more than once come upon this unhappy land, because of the wickedness of those that dwell therein. (*T. L. B.*, 85.) Ge. xxvi. 12: "There is a verbal accuracy in this statement worth noting . . . these sowing now before us will reap in less than 4 mo. This is the gen. result now, and doubtless it was in the days of the patriarchs." (*T. L. B.*, 83.) Mat. xiii. 4: "I saw several peasants running ab. the cornfields, who raised loud shouts, and every now and then cracked their whips with all their force; and all this to drive away the birds wh. devour their corn." (*Thevenot.*)

IV. Moral and Religious Suggestions.—1. The sustentation of the world depends on God's blessing on the sowing:—

"How awful is the thought of the wonders underground,
Of the mystic changes wrought in the silent, dark profound!
How each thing is upward tending, by necessity decreed,
And the world's support depending on the shooting of a seed!"

2. Seed *ill.* the Word of God (Lu. viii. 11; 2 Pet. i. 23) and spiritual life (1 Jo. iii. 9). 3. Sowing *ill.* (1) preaching the Gospel (Mat. xiii. 3, 32; 1 Cor. ix. 11); (2) scattering a people (Zec. x. 9); (3) Christian liberality (Ecc. ix. 6):—

"See, full of hope, thou trustest to the earth
The golden seed, and waitest till the spring
Summons the buried to a happier birth;
But in Time's furrow duly scattering,
Think'st thou how deeds, by wisdom sown, may be
Silently ripen'd for eternity." (*Schiller.*)

(4) effects of men's works (Job iv. 8; Hos. x. 12; Gal. vi. 7, 8); (5) effects of death of Christ (Jo. xii. 24); (6) burial of the body (1 Cor. xv. 36-38).

V. Practical Hints.—1. Open your heart to admit the good seed. 2. Seek the fertilizing influences of Holy Spirit. 3. Be a sower of that seed which is the Word of God, and good words and deeds:—

"Rouse to some work of high and holy love,
And thou an angel's happiness shalt know—
Shalt bless the earth while in the world above;
The good begun by thee shall onward flow
In many a branching stream, and wider grow;
The seed that, in these few and fleeting hours,
Thy hands unsparing and unwearied sow,
Shall deck thy grave with amaranthine flowers,
And yield thee fruits divine in heaven's immortal bowers." (*Wilcox.*)

(*C. D. N. T.*, 64, 65.)

Harvest.]

MANNERS AND CUSTOMS.

[Industrial

I. Descriptive.—Harvest [Ger., *herbst*; D., *herfst*; A.-S., *haerfst*, conn. with Lat. *carpo*, to gather fruit; Gk., *karpos* = fruit] includes reaping, threshing (with winnowing), and storing. 1. TIME differed



REAPING.

acc. to situation, etc.: wheat fr. begin. of May till end of June; barley fortnight earlier. 2. REAPING. [A.-S., *ripan*; Goth., *raupjan*; Ger., *raufen*; D., *roopen*, to pluck, akin to L. *rapio*, to seize.] Dif. modes of R. in Bible. In anc. times plucked up by roots, as this day barley, etc., in Egypt, reason being that wheat, etc., does not grow half so high as here. (*Russel's Aleppo*, i. 74.) When the sickle was used, the wheat was cut off close under ear, or close to ground (Job xxiv.

24). Ears removed in baskets. If cut, made up into double sheaves, *i. e.*, ears projecting at both ends; if plucked, single sheaves, as with us. The Hebs. made up com. into sheaves (Ge. xxxvii. 7; Lev. xxiii. 10-15; Ru. ii. 7, 15; Job xxiv. 10; Jer. ix. 22; Mic. iv. 12), but not into shocks (in Jud. xv. 5; Job v. 26, A. V., the word = sheaves laid loosely together for threshing). Sickle of two sorts—(1) reaping-hook like ours, and (2) kind of scythe. 3. THRESHING. [A.-S., *therscan*; Ice., *thriskia*; Ger., *dreschen*; prob. akin to Lat. *trituro*, to thrash.] Anc. mode still com. in Syria (see *Husbandry*). *Flails* used for small quantities, and lighter sorts of grain (Ru. ii. 17; Is. xxviii. 27). 4. WINNOWING. [A.-S., *wind*, *wian*; old Ger., *winta*, a fan.] Grain tossed against wind with fork (Jer. iv. 11, 12); grain fell to ground, chaff dispersed; then again cast up with shovel (Is. xxx. 24); and finally a sieve was used to separate dust (Am. ix. 9). 5. STORING. The *barn* was often a place under ground (Deu. xxviii. 8; Pr. iii. 10); sometimes a granary above ground (Lu. xii. 18). Pits are lined with straw, and covered with stone and pyramid of earth, to keep grain dry.

II. Bible References.—1. HARVEST: Ingathering of fruits (Mk. iv. 29) called app. weeks (Jer. v. 24); H-time (2 S. xxiii. 13; Jer. l. 16). Fields white (Jo. iv. 35). Barley at Passover (Lev. xxiii. 6, 10; Ru. i. 22). Wheat at Pentecost (Ex. xxxiv. 22; 1 S. xii. 17). Men and women (Ru. ii. 8, 9). Of *persons*—reapers (Ru. ii. 4); binders (Ge. xxxvii. 7; Ps. cxxix. 7); harvest-men (Is. xvii. 5); labourers (Mat. ix. 37). Rations (Ru. ii. 14). Wages (Jo. iv. 36). Defrauded (Jas. v. 4). Patience needed (Jas. v. 7). First-fruits (Lev. xxiii. 10, 14). Time of joy (Ps. cxxvi. 6; Is. ix. 3). Omitted in sabbatical yr. (Lev. xxv. 5), and in jubilee yr. (11, 12). Sabbath observed during (Ex. xxxiv. 21). Poor (Lev. xix. 9, 10, xxiii. 22; Deu. xxiv. 19). *Failure*—drought (Am. iv. 7); locusts (Joel i. 4); for years (Ge. xlv. 6); caused grief (Is. xvi. 9; Joel i. 11);

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MANNERS AND CUSTOMS.

[Harvest.

a punishment (Is. xvii. 10, 11). Sloth in (Pr. x. 5). Miracle in (1 S. xii. 17, 18). 2. REAPING: Cutting corn (Job xxiv. 6, *cf.* Lev. xxiii. 10). *Jews not to reap* in corners of fields (xix. 9, *cf.* xxiii. 22); in fields of others (Deu. xxiii. 25). *Persons* under steward (Ru. ii. 5, 6) visited by master (Ru. ii. 4; 2 K. iv. 18). Used sickle (Deu. xvi. 9; Mk. iv. 29). 3. THRESHING: Separating corn fr. straw (1 Ch. xxi. 20). *Instruments*—rod, or flail (Is. xxviii. 27); cart wheels (xxvii. 27, 28); teathed instruments, the *norej* (Is. xli. 15; Am. i. 3); feet of ans. (Is. xxviii. 28; Hos. x. 11, *cf.* 2 S. xxiv. 22). *Place* for called floor (Jud. vi. 37; Is. xxi. 10); threshing-fl. (Nu. xviii. 27; 2 S. xxiv. 18); barn-fl. (2 K. vi. 27); corn-fl. (Hos. ix. 1). Large and roomy (Ge. l. 10). On high ground (1 Ch. xxi. 18, *cf.* 2 Ch. iii. 1); by wine-press (Jud. vi. 11). Used for winnowing (Ru. iii. 2). Often robbed (1 S. xxiii. 1). Fulness of, a blessing (Joel ii. 24); Scarcity, a punishment (Hos. ix. 2).

III. Illustrations.—1. HARVEST: (1) Seasons of grace (Jer. viii. 20). (2) Time of willing reception of truth (Mat. ix. 37, 38; Jo. iv. 35). (3) Time of judgment (Jer. li. 33; Hos. vi. 11). (4) Ripeness for wrath (Joel iii. 13; Rev. xiv. 15). (5) *Dew in*, God's protection (Is. xviii. 4). (6) *Cold in*, refreshing message (Pr. xxv. 13). (7) *Rain in*, honour to fools (xxvi. 1). (8) End of world (Mat. xiii. 30, 39).

"The rustic's song proclaims the work is done,
Each honest labourer's features wear a smile,
For Ceres has bestow'd her annual boon—
A plenteous harvest crowns their 'useful toil.'
And lo! the 'last load' leaves the stubble-fields,
And slowly moves along the upland lea;
In chequer'd groups the glowing landscape yields
A scene of jollity and social glee.
'Tis eve—and from the east, so lovely blue,
With broader disc behold pale Cynthia come!
And oft I turn, her full round orb to view,
And muse upon the final 'Harvest Home,'
When those who people this wide world shall be
All gathered to their final destiny!"

2. REAPING: (1) Reward of wickedness (Job iv. 8; Pr. xxii. 8; Hos. viii. 7; Gal. iv. 8); (2) of righteousness (Hos. x. 12; Gal. vi. 8, 9). (3) Provision for labours (1 Cor. ix. 11). (4) Gathering souls (Jo. iv. 38). (5) Final judgment (Mat. xiii. 30, 39-43). 3. THRESHING: (1) Judgments (Is. xxi. 10; Jer. li. 33; Hab. iii. 12). (2) Labour of ministers (1 Cor. ix. 9, 10). (3) Conquests of Church (Is. xli. 15, 16; Mic. iv. 13).

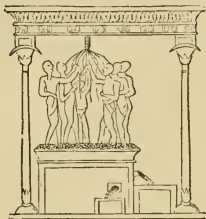
IV. Practical Hints.—1. Labour for the great harvest. 2. Prepare for it. 3. No reaping without sowing. 4. Reaping will correspond, in quality and quantity, with sowing. 5. Cause and effect follow each other in moral as in spiritual world. 6. Violent process needed to separate the chaff; so with us to separate the evil. 7. Dif. means for dif. kinds of grain; so dif. methods for dif. characters.

Vintage.]

MANNERS AND CUSTOMS.

[Industrial

I. Descriptive.—The v. used to be a season of great festivity. This usual in all vine countries. It began in Sept. The people left the towns, and dwelt among the vineyards, in lodges and tents



WINE-PRESS.

(Jud. ix. 27; Jer. xxv. 30; Is. xvi. 10; see *B. O. C.*, 275). The gatherers acc. their work with shouts of joy (Jer. xxv. 30), and collect the grapes in baskets (Jer. vi. 9), wh. were carried, on head or shoulders, or slung on a yoke, to wine-press. Those meant for eating placed in flat baskets. Finest grapes (*Robinson*) are dried as raisins. Juice of rest, after being trodden and pressed, "is boiled down to a syrup which, under the name of *dibs*, is much used by all classes, wherever vineyards are found, as a condiment with their food." The *wine-press*, made to

express juice of grapes, was not a movable utensil, but a fixed structure, formed by digging (Mat. xxi. 33). Chardin found the wine-press in Persia was made after the same manner; it was a hollow place dug in ground, lined with mason-work. Besides this, they had, what the Romans called *lacus*, the lake, a large open place or vessel, wh. by a spout received the *must* fr. the press. In hot countries it was needful to have the lake underground, for coolness, that the heat might not cause too great a fermentation, and sour the *must*. (*Lowth on Isaiah* ii. 61.) Hartley states that such presses, dug in the ground, are still to be met with in the vineyards. (*Researches*, 360; *P. B. I.*, i. 183.) In times of peace the press was constructed in the vineyard; in time of war, it was erected in nearest city. (*Chandler's Trav.*, 126.) This explains Neh. xiii. 15. Ropes were fixed to a transverse pole over the press (see *cut*), by wh. the vintners gave greater force and elasticity to their spring or leap.

II. Bible References.—[Vineyards.] (See also, *Vine*.) Antiquity of (Ge. ix. 20); design of planting (Ps. cvii. 37; 1 Cor. ix. 7); often walled or hedged in (Nu. xxii. 24; Pr. xxiv. 31; Is. v. 2, 5). Cottages for keepers (Is. i. 8) provided with press, etc. (Is. v. 2; Mat. xxi. 33). Stones gathered out (Is. v. 2). LAWS concerning: Not planted with sev. kinds of seed (Deu. xxii. 9); not cultivated during sabbatical year (Ex. xxiii. 11; Lev. xxv. 4); nor fruit gathered in sabbatical or jubilee year (Lev. xv. 5, 11). Compensation for injuries (Ex. xxii. 5). Strangers might enter, and eat fruit, but not take any away (Deu. xxiii. 24). Gleaning for poor (Lev. xix. 10; Deu. xxiv. 21). Fruit of new, not eaten for 3 yrs. (Lev. xix. 23). Holy to the Lord in 4th yr. (24); after eaten by owners (25).

Life.]

MANNERS AND CUSTOMS.

[Vintage.

Planters of, not liable to military service till they had eaten fruit (Deu. xx. 6). Often let out (Song viii. 11; Mat. xxi. 33); rent paid by part of fruit (Mat. xxi. 34); mortgaged (Neh. v. 3, 4); estimated rent (Song viii. 11; Is. vii. 23); profit (Song viii. 12); cultivated by poor (2 K. xxv. 12; Is. lxi. 5); members of fam. (Song i. 6; Mat. xxi. 28-30); mode of hiring labourers (Mat. xx. 1, 2); of kings (1 Ch. xxvii. 27). [Vintage.] Time of rejoicing (Is. xvi. 10); contin. to seed-time (Lev. xxvi. 5); failure, caused grief (Is. xvi. 9, 10); red grapes esteemed (xxvii. 2); produce oft. destroyed by enemies (Jer. xlviii. 32); by insects (Deu. xxviii. 39; Am. iv. 9); unfavourable seasons (Is. v. 10; Hag. i. 9, 11); wicked deprived of (Am. v. 11; Zec. i. xiii.); Rechabites forbidden (Jer. xxxv. 7-9); of slothful (Pr. xxiv. 30, 31).

III. Illustrations.—Deu. xxxii. 32, 33; 2 K. iv. 39-41: The nightshade, called by Arabs *aneb-el-dib*, or wolf-vine, com. in Egypt and Palestine, grows much in vineyards, and is very pernicious to them. Is. lxiii. 3: The word “alone” has a special emphasis, because it was usual for several (see *cut*) to tread together in the press. The crushing of the grapes, the spurting forth of the purple juice, and the dark stains on the vesture, naturally suggest an image of the waste and destruction ensuing fr. the triumph of some mighty conqueror. Jer. xxv. 30, xlviii. 38: So great was the general joy inspired by the vintage, that its cessation was one of the punishments denounced against Moab. Gen. xlix. 11, shows the abundance of vines that should fall to lot of Judah. Song ii. 15: “The jackal (*q. v.*) often destroys whole vineyards and gardens of cucumbers.” (*Hasselquist Trav.*, 277.) Jud. ix. 27: “A man, with his feet and legs bare, was treading the fruit in a kind of cistern, with a hole near the bottom, and a vessel beneath to receive the liquor.” (*Chandler’s Trav.*, 2.)

IV. Moral and Religious Analogies.—Vineyards *ill.* Jewish Church (Is. v. 7, xxvii. 2; Jer. xii. 10; Mat. xxi. 23), and by analogy the Church of Christ. Jews the people of God; so Christians. The Jews (like vineyards) expected to yield choicest fruit—holiness, etc.; so Christians. Vintage a time of joy; the fruitfulness of Christian vineyard an occasion of rejoicing. The failure of the fruit an occasion of grief; so failure of fruit of righteousness in the Church. Vintage destroyed by insects, foxes, etc., *ill.* the power of little sins to destroy much good. Keepers of vineyards *ill.* the watchfulness of teachers: they erected their lodge within the vineyard. Teachers and guardians of others should themselves be *in* the vineyard—the Church.

V. Practical Hints.—1. Beware of little sins. 2. Praise God for His care of His vineyard. 3. Remember He looks for fruit. 4. Take care of your own vineyard (Song i. 6). 5. In the work of our salvation Jesus was alone—of the people there were none with Him—He trod the wine-press alone. So in the subduing of His enemies. He is the only Saviour. Are you saved?

I. Historical.—The Jews, who were shepherds, and lived in tents, had, strictly speaking, no architecture. The towns of Canaan wh. they first occ. were not built by themselves (Deu. vi. 10; Nu. xiii.



BRICKMAKING.

19). In Egypt, fr. what they *saw* and *did*, they must have ac. great skill in B. (Ex. i. 11), and hence were able to fortify the cities they took (Nu. xxxii. 34-38). When they became dwellers in houses, the limestone of Palestine was ready for them (Lev. xiv. 34-45; 1 K. vii. 10; S. S. P., 146-8). In after-times, the peace and wealth of reign of Solomon gave a great impulse to B. He built the Temple, palaces, fortresses, and cities, as Baalath (Baalbec) and Tadmor (Palmyra) (1 K. ix. 15, 24).

III. Descriptive.—BRICKS in early use (Ge. xi. 3). *Sun-dried* in Egypt and Nineveh; *kilu-burnt* in Babylon. Straw mixed with clay to increase tenacity (Ex. i. 14, v. 6-19). Egyptian bricks, with dates on them, still found as fresh as when made; fr. 14 to 20 in. long, $6\frac{1}{2}$ to $8\frac{3}{4}$ in. brd., $4\frac{1}{2}$ to 7 in. thick. In the tomb of an architect (*Rekshare*), at W. Thebes (reign of Thothmes III., *cir.* 1400 B.C.), there is a painting *ill.* of brick-making. Some are digging and preparing the clay; others moulding, carrying, piling the bricks, with task-masters superintending the work. The workmen are captives, perhaps Hebrews. (*Wilkinson, Anc. Egypt*, ii. 197.) Babylonian bricks (12 or 13 in. sq., $3\frac{1}{2}$ in. thick) are found, some enamelled, coloured patterns impressed; many with name of Nebuchadnezzar on them. B.-kilns named (2 S. xii. 30; Jer. xliii. 9); labour (Nah. iii. 14, 15). STONES were often used of vast size. Of the arch in bridge wh. joined Zion to the Temple, one of the stones is "25 ft. long, another more than 20; and the whole width of bridge ab. 51 ft. Its length across the Tyropœon to perpendicular face of Zion could not have been less than 350 ft." (*T. L. B.*, 691.) Of B.-tools, we have the saw, measuring-reed, and plumb-line (1 K. vii. 9; Ez. xl. 3; Am. vii. 7, 8). *Corner-stone* of special use in binding together the 2 sides of a building. In Nineveh the c.-s. is often formed of a single angular stone.

III. Moral and Religious Suggestions.—1. The Church is a building of God (1 Cor. iii. 9; Ep. ii. 22). 2. Jesus Christ is the *Corner-stone*, binding the building together (Ps. cxviii. 22; Is. xxviii. 16; Mat. xxi. 42; Ac. iv. 11; 1 Pet. ii. 6). 3. *Ill.* social structure: sons polished stones—manly grace, etc.; daus. corner-stones—by virtue, etc., holding all together; and the whole fabric as a palace (Ps. cxliv. 12).

IV. Practical Hints.—1. In building for eternity, see to foundation (Lu. iv. 48, 49; 1 Cor. iii. 11; Heb. vi. 1). 2. If you belong to Christ, there is the good hope of a better world (2 Cor. v. 1). 3. The last day will test the character of the building (1 Cor. iii. 10-12).

Life.]

MANNERS AND CUSTOMS.

[Weaving.

I. Historical.—Anc. art lost in antiquity. [Acc. to Gk. tradition, the idea gathered fr. web of spider. Minerva changed Arachne into spider, because surpassed her in weaving and spinning (hence the spider class called Arachnida).] w. more anc. than spinning; at first matting, simple interlacings of shreds of bark, lacustrine plants, vegetable stalks (straw, rushes). At length fibres were used (flax, hemp, cotton, silk); presently wool (first mentioned by Homer) and hair. Wool, dyed, brought in costly vase; spindles or distaffs of precious material; spinning, etc., by ladies of quality. Hence the present of queen of Egypt to consort of Menelaus, on their return from Troy:—

“Alcandria, consort of his high command,
A golden distaff gave to Helen’s hand;
And that rich vase, with living sculpture wrought,
Which, heap’d with wool, the beauteous Phyle brought;
The silken fleece, empurpled for the loom,
Rivall’d the hyacinth in vernal bloom.” (*Odyssey*, iv.)

Formerly all women in a fam. spun, esp. the unmarried daus. of a house. Hence spinster, a woman who spins = an unmarried female. Anc. same in principle and similar in form to modern hand-loom.

II. Bible References to W.—Egyptians skilled in (Is. xix. 9; Ez. xxvii. 7). w. in wilderness: *curtains* (Ex. xxvi. 7); woollen garment (Lev. xiii. 47); “twined linen” (Ex. xxvi. 1); brodered raiment (xxviii. 4, 39). See also 1 Ch. iv. 21; 2 K. xxiii. 7; Pr. xxxi. 3, 24; Ps. xlv. 13, cf. Jos. vii. 21; Jo. xix. 23, cf. *J. Aut.*, iii. 7, 4). **IMPLEMENTS, etc.:** Shuttle (Job vii. 6); pin of web, or beam (Jud. xvi. 14); warp (13, 14); beam (1 S. xvii. 7; 2 S. xxi. 19); thrum, *i. e.*, ends of threads wh. tied web to beam (Is. xxxviii. 12, *margin*); warp, woof (Lev. xiii. 48, 49, 51-53, 56-59).

III. Moral and Religious Analogies.—Weaving and life.

1. Shuttles filled with dif. fibre—wool, cotton, etc.: so life—wealth, poverty, learning, etc. 2. Weaver works by pattern; life should proceed by design. Christ the best pattern. 3. Weaving employs whole man—thought, eye, hand, feet; so life. 4. Strength of whole fabric depends on quality of each thread; so of life on words, thoughts, deeds. 5. w. interrupted by breaking of thread; so life, by disappointment, failure, etc. 6. w. a wide piece needed 2 persons, who, if not well watched, might hinder each other; so, in life’s partnerships, “be not unequally yoked.” 7. The shuttle flies swiftly; so does life. 8. Each flight of shuttle leaves a contribution behind it; so every thought, word, etc. 9. As the work of the weaver is examined, so life-work. 10. As fabric needs bleaching, fulling, etc., so life needs to be washed in the fountain open for sin, etc.

IV. Practical Hints.—1. As we weave, so we shall wear (Is. xix. 9, lix. 6). 2. The best robe for the future is the robe of Christ’s righteousness. 3. The hypocrite’s hope will be as a spider’s web, self-spun, rotten, etc.

I. Descriptive.—Giving and receiving P. a very formal and significant custom in E. "It enters largely into the ordinary transactions of life: no negotiation, alliance, or contract of any kind can



SIGNET-RING.

be entered into betw. states or sovereigns without the previous interchange of presents. None of the important events of private life—betrothal, marriage, coming of age, birth—take place without P.; even a visit, if of a formal nature, must be prefaced by a present." (S. B. D.) Hence, in Heb. many dif. words sig. presents of var. natures and purposes. *Minchah* = P. fr. inferior to superior (Jud. iii. 15; 1 K. x. 25; 2 Ch. xvii. 5); *maseth* = the opposite (Ge. xliii. 34; 2 S. xi. 8; Est. ii. 18); the meaning of *nisseth* is similar (2 S. xix. 42). *Berâcah* (lit., a blessing) = compli-

mentary, good wishes, affection (Ge. xxxiii. 11; Jud. i. 15; 1 S. xxv. 27, xxx. 26; 2 K. v. 15). *Shochad* = a gift, to avoid punishment, to a judge (Ex. xxiii. 8; Deut. x. 17), or conqueror (2 K. xvi. 8). A P. = tribute or fee, of conquered state, was an exaction (Jud. iii. 15-18; 2 S. viii. 2-6; 1 K. iv. 21; 2 K. xvii. 3; 2 Ch. xvii. 11, xxvi. 8). "To bring P." = acknowledgment of submission (Ps. lxxviii. 29, lxxvi. 11; Is. xviii. 7). Prophets received Ps. as "consulting fee" (1 S. ix. 7, cf. xii. 3; 2 K. v. 5, viii. 9); false prophets received a bribe, *shochad* (Is. i. 23, v. 23; Ez. xxii. 12; Mic. iii. 11).

II. Bible References to P.—OCCASIONS: Friendship (Est. ix. 19, 22); seeking advice (2 K. viii. 8), or help (Ge. xliii. 11; 2 K. xv. 19, xvi. 8); to favourites (Ge. xlv. 22; 2 S. xi. 8), or officers (Est. ii. 18, cf. *J. Aut.*, xii. 2, 15); to people in festivity (2 S. vi. 19); on marriages, by bridegroom (Ge. xxxiv. 12, cf. xxiv. 22); by father of bride (1 K. ix. 16); to appease anger (Ge. xxxii. 20; 1 S. xxv. 27, 28, 35); confirm treaties (Ge. xxi. 28-30); reward service (2 S. xviii. 12; Dan. ii. 6, 48); show respect (Jud. vi. 18); recovery fr. sickness (2 K. xx. 12); restoration to prosperity (Job xlii. 10, 11); sending away friends (Ge. xlv. 22; Jer. xl. 5). CUSTOMS: Essential on business visits (1 S. ix. 7); absence of, mark of disrespect (1 S. x. 27; 2 K. xvii. 4); procured fav. reception (Pr. xviii. 6, xix. 6); sometimes refused (Mal. i. 8); valuable fr. the wealthy (2 K. v. 5; 2 Ch. ix. 1); receiving, a sign of goodwill (Ge. xxxiii. 10, 11). THINGS GIVEN: Cattle (Ge. xxxii. 14, 15, 18); horses, mules (1 K. x. 25); money (Ge. xlv. 22; 1 S. ix. 8; Job xlii. 11); food (Ge. xxxiii. 11; 1 S. xxv. 18; 1 K. xiv. 3); clothes (Ge. xlv. 22; 1 S. xviii. 4); weapons (1 S. xviii. 4); ornaments (Ge. xxiv. 22, 47; Job xlii. 11); gold and silver vessels (1 K. x. 25); jewels (1 K. x. 2); servants (Ge. xx. 14, xxix. 24, 29). MODE OF GIVING: Carried by

servants (Jud. iii. 18); by camels, etc. (1 S. xxv. 18; 2 K. viii. 9; 2 Ch. ix. 1); preceded giver (Ge. xxxii. 21), or presented in person (Ge. xliii. 15, 26; Jud. iii. 17; 1 S. xxv. 27) with great ceremony (Ge. xliii. 25; Jud. iii. 18; Mat. ii. 17).

III. Illustrations.—Ge. xxxiii. 10: "Not to receive a present is at once to show that the thing desired will not be granted. Hence, nothing can be more repulsive, nothing more distressing, than to return the gifts to the giver. Jacob evidently laboured under this impression, and therefore pressed his brother to receive the gift, if he had found favour in his sight." (*Roberts.*) D'Arvieux tells us that when he waited on an Arab emir, his mother and sister, to gratify whose curiosity that visit was made, sent him, early in the morning after his arrival in their camp, a present of pastry, honey, and fresh butter, with a basin of sweetmeats of Damascus. Sir John Chardin tells us, in his *Travels*, of an officer whose business it was to register the presents that were made to his master or mistress; and Egmont and Heyman, speaking of the presents made at the Ottoman court on account of the circumcision of the Grand Seigneur's children, tell us that all these donations, with the time when, and on what occasion given, were carefully registered in a book kept for that purpose. Ge. xliii. 25; Jud. iii. 18; Mat. ii. 17: "Presents are commonly sent, even to persons in private station, with great parade. The money which the bridegrooms of Syria pay for their brides is laid out in furniture for a chamber, in clothes, jewels, and ornaments of gold for the bride, wh. are sent with great pomp to the bridegroom's house three days before the wedding." (*Russel's Hist.*, i. 284.) "In Egypt, every article of dress, furniture, and ornament is displayed, and they never fail to load upon 4 or 5 horses what might easily be carried by one: in like manner, they place in 15 dishes the jewels, trinkets, and other things of value, wh. a single plate would hold." (*Maillet, Lett.* x. 86.)

IV. Moral and Religious Suggestions.—1. God the author of every good gift. 2. Jesus Christ the unspeakable gift. 3. He gives not as the world giveth; dif. in form, method, purpose. What the world cannot give; without ostentation; at fittest time; in wise measure; for best purpose. 4. He knows *how* to give good gifts to them that ask, etc. 5. Gifts of men often lay us under unpleasant sense of obligation; of God, excite gratitude and love. 6. God looks for a return—a gift from us. "My son, give me thine heart." A poor gift, but "a contrite heart, O God, Thou wilt not despise." 7. The value of a gift often enhanced by seasonableness. The proper season in wh. to give the heart to God, in the days of youth.

V. Practical Hints.—1. God has given many gifts to us; what return have we made? 2. The liberal hand maketh rich. There is that scattereth, and yet increaseth. Giving the heart to God enriches the giver. 3. We can only give to God what is already His; for we are not our own, we are bought with a price, and should therefore glorify God in our body and spirit, which are His.

I. Descriptive.—1. **SALUTATIONS.** *Hebrews*: Generally of deeply religious tone; at any rate before the nation had lapsed into a formal ceremoniousness. Among Hebrews, s. are: 1. "Blessed be



FORMS OF ORIENTAL SALUTATION.

thou of the Lord," and = phrases. 2. "The Lord be with thee." 3. "Peace be unto thee." This is the most com. s. In lands often desolated by war, "Peace" = every blessing; and the phrase = "Prosperous be thou" (Jud. xix. 20; Rev. ii. 4; 1 S. xxv. 6; 2 S. xx. 9;

Ps. cxxix. 8). 4. "Live, my Lord," a com. s. among Phœnicians. Used by Hebs., when addressing kings, in extended form, "Let the king live for ever" (1 K. i. 31); used also in Babylon and Persia (Dan. ii. 4, iii. 9, v. 10, vi. 6, 21; Neh. ii. 3); has its equivalent in most nations: *Latin*, "Vivat!" *French*, "Vive le Roi!" *English*, "—for ever!" 5. χαίρε, χαίρετε = joy to thee! joy to you! trans. "hail!" = to *Lat.* Ave! Salve! (Mat. xxvii. 29, xxviii. 9; Mk. xv. 18; Lu. i. 28; Jo. xix. 3). 2. **GESTURES**: According to dignity or station of person saluted. (1) Person who salutes, places at same time his hand on his breast, and then with same hand touches his forehead or turban. (2) Body gently inclined, right hand on left breast. (3) Respect to high rank shown by bending hand to ground, and then touching lips or forehead. (4) Hand of superior kissed on back. Son kisses hand of father; wife, of husband. (5) Kissing the beard, after long absence, still observed. The person who gives the kiss lays the right hand under the beard, supporting it while it receives his kiss (2 S. xx. 9). (6) In some parts (as Arabia Petræa) persons lay right side of cheeks together. (7) In Persia they kiss ea. other on lips; if a person of rank, the kiss is on the cheek (Ge. xxix. 11, 13, xxxiii. 4, xlvi. 10-12; Ex. iv. 27, xviii. 7). "Another mode of s. is usual among friends on meeting aft. a journey. Joining their right hands together, ea. of them compliments the other upon his safety, and expresses his wishes for his welfare, by repeating, alternately, many times, the word *Salāmat* (= I congratulate you on your safety) *teijibeen* (= I hope you are well). In commencing this ceremony, wh. is oft. contin. for nearly a minute before they proceed to make any inquiries, they join their hands in the same way as with us" (2 K. iv. 19; Lu. x. 4). (*Kitto*.)

Life.]

MANNERS AND CUSTOMS.

[Salutations.

II. Bible Refs. to S.—ANCIENT (Ge. xviii. 2, xix. 1). PERSONS GIVING (Ge. xlvii. 7; 1 S. x. 3, 4, xvii. 22, xxx. 21; Ps. cxxix. 8). EXPRESSIONS USED (Ge. xliii. 29; Jud. xix. 20; Ru. ii. 4; 1 S. xv. 13, xxv. 6; 2 S. xx. 9; Ps. cxxix. 8; Mat. xxvi. 49, xxvii. 29, *cf.*, Mk. xv. 18; Lu. i. 28, x. 5). GESTURES (Ge. xxxiii. 3, 4, xlv. 14, 15; Est. viii. 3; 2 S. xx. 9; Ps. lxxii. 9; Is. xlix. 23; Mat. ii. 11, xiv. 36, xxviii. 9; Lu. vii. 38, 45, viii. 41, xv. 20). CUSTOMS RELATING TO: Entering a house (Jud. xviii. 15; Mat. x. 12; Lu. i. 40, 41, 44). Often sent by messengers (1 S. xxv. 5, 14; 2 S. viii. 10); by letter (Ro. xvi. 21-23; 1 Cor. xvi. 21; Col. iv. 18; 2 Thes. iii. 17). Denied to bad characters (2 Jo. 10, 11).

III. Moral and Religious Suggestions.—"As a man's salutation, so is the total of his character: in nothing do we lay ourselves so open as in our manner of meeting and salutation." (*Lavater.*) Ordinary phrases of salutation may be meaningless, yet have their uses. The small change of conversation, and small change often convenient. The little courtesies of speech and manner, wh. are recognised by custom, not to be slighted. To do so betrays boorishness, littleness, pride, conceit, Pharisaism. Right of Mordecai not to salute Haman (Est. iii. 2) because of religious principle involved. They not only "bowed," but "reverenced." (For the reason see v. 4: "He was a Jew.") To salute the rich, etc., only a sign of servility, sycophancy, etc. To seek for homage, and be angry at not receiving it, indicate meanness and vanity.

IV. Practical Hints.—1. Be polite. 2. Do not disregard the harmless usages of society. 3. Be sincere. 4. Seek for yourselves and others the peace that passeth all understanding.

[*Addenda.*—As every nation has its own coins, so also its peculiar forms of s. In the E. the sign is *peace* or repose (Heb. *shalon*; Ar. *salam*), wh. words with Orientals include every species of happiness. The Gk. feared nothing but repose, hence his s. was "act successfully," and as he delighted in pleasure, he wished it to his friends, saying, "*Flesh*, rejoice!" The Rom. set less value on pleasure, and was more interested in strength as the basis of character; hence his *Quomodo valet*! = lit. "How is your strength?" and *Vale et salve*! = "Be strong and healthy." The Ital. have 3 modes of s. for the day. Morning s., *Dio vi dia et buono giorno* = "God give you a good morrow." Noon s., *Dia vi dia salute* = "God give you health." Even. s., *Buono sera* = "Good even." They often say, *Mi accomando* = "I commend me to you." Aft. 2 or 3 hrs. of night are gone, they say, *Dio vi dia la buona notte* = "God give you goodness of the night." The character of the French is remarkably *ill.* by their s. *Comment vous portez-vous*? = "How do you carry yourself?" The s. of the German, who is more introspective, is *Wie befinden sie sich*? = "How do you find yourself?" The practical Englishman says, "*How do you do*?" = How go your affairs? and his go-ahead cousin Jonathan says, "How do you get along?" to which the reply may be, "Straight ahead." The Dutchman says, *Hoe vaert, mynheer*? = "How travels my lord?" wh. s. at once presents to our imagination a big Dutchman, well fed and well clad, travelling at his ease in a gaudy treeshuyt on one of his superb canals, and hailing a passing friend to inquire if he also travels as conveniently.—*Percy Anecdotes.*]

I. Descriptive.—1. **JOURNEYS.** The custom in E. is to trav. in morn. and even., and rest in heat of day. Hence, Abraham, sitting at his tent-door for coolness, expected the 3 strangers to rest (Ge.



CAMEL-RIDING.

xviii. 1-5). A day's J. was prob. fr. 10 to 20 m. (Nu. xi. 21; Deu. i. 2), but has been reckoned by Kitto at 23 m. (*K. P. B.* on Ge. xxx. 36). Sabbath-day's J. = 2000 cubits, or paces, i. e., ab. 6 furlongs, or $\frac{3}{4}$ of m. (Ac. i. 12), and is supp. to be taken fr. space left betw. the people and the ark when they crossed over Jordan (Jos. iii. 4). 2. **CARAVAN** [Pers., *kārwān*]. Both nature of country and state of society render it needful that those who travel the same way should go together. Such a company called a *caravan*. A very

anc. method. Joseph sold to merchants composing one. (Ge. xxxvii.) It, too, was passing over the plain of Dothan, on the high caravan road for Egypt. (*Vincent, Com. and Nav. of Anc.*, ii. 262.) 3. **CARAVANSERAI** [Ar., *khan*, or *karavanserai*]. No hotels, inns, hostleries, in E. in anc. times, resembling those in this country. Usually but walled enclosures, with a well in the centre, and sleeping apartments along one or more sides. Sometimes they are of a superior desc., having servants, cooks, a shop in the porter's house, and a large hall in the centre of ea. side = a travellers' room. Usually ea. carries his own necessaries. "The baggage of a man consists of a carpet, a mattress, a blanket; two saucepans, with lids, contained within ea. other; two dishes, two plates, etc., coffee-pot, all of copper well tinned," etc., etc. (*Volney*.) *Khan* = lodge, or inn, in or nr. towns; *caravanserais* = lodge for caravans in desert places. (For further desc. see *K. P. B.* on Lu. ii. 7.)

II. Bible References.—Travellers called wayfaring men (Jud. xix. 17; Is. xxxv. 8); their preparations (Ez. xii. 3, 4); caravans (Ge. xxxvii. 25; Is. xxi. 13; Lu. ii. 44); guides (Nu. x. 31, 32; Job xxix. 15). *Equipage*: provisions (Jos. ix. 11, 12; Jud. xix. 19); provender for cattle (Ge. xlii. 27; Jud. xix. 19); water-skins (Ge. xxi. 14, 15; Jos. ix. 13); presents for entertainers (Ge. xliii. 15; 1 K. x. 2; 2 K. v. 5; Mat. ii. 11). *Friends* of, oft. supplied with provision (Ge. xxi. 14, xliv. 1; Jer. xl. 5); went with them part of way (2 S. xix. 31; Ac. xx. 38, xxi. 5); commend them to God (Ge. xliii. 13, 14; Ac. xxi. 5); took leave with sorrow (Ac. xx. 37, xxi. 6); sent away with music (Ge. xxxi. 27). *Customs*: set out in early morn (Jud. xix. 5); rested at noon (Ge. xviii. 1, 3; Jo. iv. 6); halted at even (Ge. xxiv. 11); usually by wells or streams (xxiv. 11, xxxii.

Life.]

MANNERS AND CUSTOMS.

[Travelling.

21, 23; Ex. xv. 27; 1 S. xxx. 21; Jo. iv. 6); oft. trav. on foot (Ge. xxviii. 10, *cf.* xxxii. 10; Ex. xii. 37; Ac. xx. 13); and well attired (Ex. xii. 11). Aft. long journey (Jos. ix. 4, 5, 13), civility to (Ge. xviii. 2, xxiv. 18, 19), hospitality to (xviii. 3-8, xix. 2, xxiv. 25, 32, 33; Ex. ii. 20; Jud. xix. 20, 21; Job xxxi. 32; see Heb. xiii. 2); protected by entertainers (Ge. xix. 6-8; Jud. xix. 23); questioned (Jud. ix. 17); left highway for safety (Jud. v. 6). Caravanserais noticed (Ge. xlii. 27; Ex. iv. 24; Lu. ii. 7, x. 34). Travellers on errands went with great speed (Est. viii. 10; Job ix. 25); saluted none by way (2 K. iv. 29; Lu. x. 4; see *Salutation*). Length of journey estimated by time (Ge. xxxi. 23; Deu. i. 2; 2 K. iii. 9). Not to journey long on Sabbath (Ex. xx. 10, *cf.* Ac. i. 12). Ceasing of, a calamity (Is. xxxiii. 8). *Travellers of distinction* rode on asses, camels, etc. (Ge. xxii. 3, xxiv. 64; Nu. xxii. 21); in chariots (2 K. v. 9; Ac. viii. 27, 28); attended by running footmen (1 S. xxv. 27, *marg.*; 1 K. xviii. 46; 2 K. iv. 24; Ecc. x. 7); preceded by heralds, etc., to prepare roads (Is. xl. 3, 4, *cf.* Mk. i. 2, 3); journeyed with state (1 K. x. 2; 2 K. v. 5, 9); levied contributions by way (Jud. viii. 5, 8; 1 S. xxv. 4-13); before setting out (Mat. xxv. 14).

III. Illustrations.—Nu. x. 31: "A *hybeer* is a guide, fr. the Arab. *hubbar*, to inform, instruct, direct, because they are used to do this office to the caravan trav. through the desert. . . . They are men of great consideration, knowing perfectly the situation and properties of all kinds of water to be met on the route, the distances of wells, whether occupied by enemies or not, and if so, the way to avoid them with the least inconvenience. . . . He generally belongs to some powerful tribe of Arabs inhabiting these deserts, whose protection he makes use of to assist his caravans, or protect them in time of danger, and handsome rewards are always in his power to distribute on such occasions." (*Bruce, Travels*, iv. 586.) Ps. xxiii. 4: "The Arabs, and others whom we saw, carried in their hands a small stick or staff, ab. 3 ft. long, having a crook at the top, with an oblong head parallel to the staff, and cut in a peculiar form. This worth mentioning, as presenting a remarkable instance of the permanency of oriental customs; for this very stick, precisely in the same form, appears in the hands of figures sculptured on Theban temples." (*R. B. R.*, i. 93.)

IV. Moral and Religious Suggestions.—1. Rejoice in our security, ease, and expedition in travelling. 2. We are all travellers: (a) as to *time*—fr. youth to age; (b) as to *place*—fr. cradle to grave; (c) as to *circumstances*—fr. wealth to poverty, or the contrary; (d) as to *mind*—fr. ignorance to knowledge; (e) as to *character*—improving, or otherwise; (f) as to *destiny*—to heaven or hell. 3. We need a *guide* who will cheer, sustain, protect, direct us on the way. 4. God the only safe Guide for the youthful traveller (Jer. iii. 4; Ps. xxv. 9, xxxi. 3, xxxii. 8; Is. lviii. 11).

V. Practical Hints.—1. We are rapidly travelling to the grave; are we also travelling to holiness and heaven? 2. Are we walking through life as directed by our own heart and mind, or by the Word, Spirit, and providence of God? 3. The journey will soon be over; have we a good hope that it will end well?

Money.]

MANNERS AND CUSTOMS.

[Social

I. Historical.—M. first named as medium of trade, 1860 B.C. (Ge. xxiii. 9, 13, 15, 16). In profane hist., coinage of M. is ascribed to Lydians. The Romans (269 B.C.) coined it in the temple of



ROMAN COIN.

Juno-Moneta: hence the word *money*. [A.-S. *mynet*, money; Ger., *münze*; Lat., *moneta*—*moneo*, to remind (to coin = to invent).] M. was made of dif. ores, and even of leather and other articles, both in anc. and mod. times. Made of pasteboard by Hollanders so late as 1574. "Making allowance for coins sent abroad, or used as metal, the M. of Britain is calculated at—gold, 70,000,000; silver and copper, 12,000,000; notes, 38,000,000; in all 120,000,000."—(*Chambers's Ency.*)

II. Money mentioned in Bible. Reduced to our standard, the following is a

TABLE OF THE VALUE OF SCRIPTURE COINS, ETC.

	£ s. d.		
Gerah	0 0 1-36875	Old Test.	Daric (1 Ch. xxix. 27, etc., trans "dram")
10 B'kah	0 1 1-6875		Gold shekel
20 2 Shekel	0 2 3-375		Gold talent
1,200 120 60 Maneh	6 16 10-5		
60,000 6,000 3,000 50 Talent	342 3 9		
	£ s. d. q.		
Mite	0 0 0 2 1/2	New Test.	Mina, or pound
2 Farthing (<i>quadrans</i>)	0 0 0 3/4		or,
8 4 Farthing (<i>assarion</i>)	0 0 0 3		Acc. to some
80 40 10 Penny (<i>denarius</i> = <i>drachma</i>)	0 0 7 1/2		
160 80 20 2 Didrachma	0 1 3		
320 160 40 4 2 Stater=Shekel	0 2 6		

III. Descriptive.—The silver and gold (Ge. xiii. 2) may be traced to Egypt (xii. 16). Egyptian monuments show that this m. was in form of rings, payment in wh. was made by weight. Prob. the gift of Abimelech (xx. 16) was weighed, as also the price of Machpelah (xxiii. 16, 17, 19). Fr. the Heb. word *kesitah* used here (and Job xlii. 11) = lamb, it is prob. that the weights were shaped like a lamb. [Egyptians, etc., had weights in forms of lions, bulls, etc.] Weighed money is oft. mentioned (Ge. xlii. 25, 27, 35, xliii. 12, 15, 18, 21-23). Besides this, the shekel was a measure of weight. On return fr. captivity, coined m. is mentioned (Ezra ii. 69, viii. 27). Aft. Jewish rulers coined m. for themselves. In the N. T. certain coins, Gk. or Rom., are mentioned.

IV. Bible References.—Precious metals (*q.v.*) used as (Ge. xiii. 2; Nu. xxii. 18). Brass by Rom. (Mat. x. 9) originally stamped with image of lamb (Ge. xxiii. 15, cf. xxxiii. 19, *marg.*); of Roms. with image of Cæsar, see above (Mat. xxii. 20, 21). Estimated by weight (Ge. xxiii. 16; Jer. xxxii. 10). MONEY MENTIONED: *Talent*, gold (1 K. ix. 14; 2 K. xxii. 33); silver (1 K. xvi. 24; 2 K. v. 22, 23). *Shekel*, silver (Jud. xvii. 10 & 2 K.

Life.]

MANNERS AND CUSTOMS.

[Money.

xv. 20); half-shekel, *bekah* (Ex. xxx. 15); third of shekel (Neh. x. 32); fourth of shekel (1 S. ix. 8). *Gerah* (Nu. iii. 47). *Pound* (Lu. xix. 13). *Penny* (Mat. xx. 2; Mk. vi. 37). *Farthing* (Mat. v. 26; Lu. xii. 6). *Mile* (Mk. xii. 42; Lu. xxi. 2). Value regulated by sanctuary standard (Lev. v. 15; Nu. iii. 47); used among traders (Ge. xxiii. 16). Usury forbidden (Lev. xxv. 37). Money changing (Mat. xxi. 12; Jo. ii. 15). GIVEN for lands (Ge. xxiii. 9; Ac. iv. 37); slaves (Ge. xxxvii. 28; Ex. xxi. 21); merchandise (Ge. xliii. 12; Deut. ii. 6); tribute (2 K. xxiii. 33; Mat. xxii. 19); wages (Ezra iii. 7; Mat. xx. 2; Jas. v. 4); offerings (2 K. xii. 7-9; Neh. x. 32); alms (1 S. ii. 36; Ac. iii. 3, 6); presentation (Job xlii. 11).

V. Moral and Religious Suggestions.—1. *m.* powerful and useful (Ecc. vii. 12; x. 19). 2. Love of, root of all evil (1 Tim. vi. 10). *m.* facilitates exchanges; wheel of circulation and distribution. Supplies wants, gratifies desires. Individual faculties developed, mutual dependence promoted; useful in ministries of benevolence. To hoard *m.* is to abuse it. Wealth should not be basis of social preference. *m.* cannot make a gentleman. A leper with jewels, still a leper. Three evil ways of getting *m.*: (1) By consecrating the whole of one's time and energy to its pursuit. (2) To sacrifice future welfare of soul, cultivation of mind, happiness, and character. (3) To get it by tempting, deceiving, and oppressing others. (*S. Martin.*)

VI. Practical Hints.—1. The gold and silver are the Lord's. He gives power to get wealth. 2. Money should be got honestly, and spent wisely. 3. Do not mistake money for happiness. Many rich men very wretched, and poor men happy. 4. Money not a criterion by which to judge of moral character. The good and the wicked are found both among the rich and the poor. "By doing good with his money, a man as it were stamps the image of God upon it, and makes it pass current for the merchandise of heaven." (*Rutledge.*) "A wise man should have money in his head, but not in his heart." (*Swift.*) "Those who think that money will do anything, may be suspected of doing anything for money."

[*Addenda.*—Athelstan first enacted regulations for the gov. of mint, ab. A.D. 928. There were several provincial mints, under control of that of London. Henry II. is said to have instituted a mint at Winchester (1125). Stow says the mint was kept by Italians, the English being ignorant of the art of coining (7 Edw. I., 1278). The operators were formed into a corporation by charter of Edw. III. The first entry of gold brought to the mint for coinage occurs 18 Edw. III. (1343). Tin was coined by Chas. II. (1684), and gun-metal and pewter by his successor, James. Sir Isaac Newton was warden of the mint (1699-1727), during which time the debased coin was called in, and new issued, at the loss of the government. Between 1806 and 1810, grants amounting to £262,000 were made by Parliament for the erection of the present structure, wh. was completed in 1813, but was injured by fire Oct. 31, 1815.]

I. Bible References.—Barter (1 K. v. 8, *cf.* 11); purchase (x. 28, 29). *Called*: trade [lit. *a trodden way*; way of life. A.-S., *træd—tredan*; Ice., *troda*, to tread] (Ge. xxxiv. 10; Mat. xxv. 16); traffic



EGYPTIAN BALANCES.

[lit., trade done beyond seas; commerce. It., *trafficare*; low Lat., *traffigare*—prob. fr. *trans*, beyond, and *facio*, to do] (Ge. xlii. 34; Ez. xvii. 4); buying and selling (Jas.

iv. 13). *Articles called merchandize* [Fr., *marchandize*—*marchand*, a merchant] (Ez. xxvi. 12; Mat. xxii. 5); wares [*provisions*: A.-S., *waru*; Ger., *waure*; Ice., *vara*] (Jer. x. 17; Ez. xxvii. 16; Jon. i. 5).

MEASURES.									
Liquids reduced to Eng. Wine Measure.									
gal. pts.									
Cash									0 6 25
13	Log								0 0 833
53	4	Cab							0 3 333
16	12	3	Hin						1 2
32	24	6	2	Seah					2 4
96	72	18	6	3	Bath, or Ephah				7 4
960	720	180	60	20	10	Homer			7 5 5

Persons called merchants [one who trades; Fr., *marchand*; L., *mercans*, *antis*; pr. p. of *mercator*, to trade] (Ge. xxxviii. 18; Pr. xxxi. 24); chapman [one who buys or sells; A.-S., *ceap-man* (cheap, orig. *good cheap* = a good

bargain; A.-S., *ceap*, a sale; A.-S., *ceapan*; Ice., *kaupa*, to buy)] (2 Ch. ix. 14); traffickers (Is. xxiii. 8); sellers, etc. (xxiv. 2). Carried on in fairs [*feast, fast, holiday*; advantage taken of such for trade. Old Fr., *feire*, fr. Lat. *feria*, or *feriæ*, holidays; *festus*, festive] (Ez. xxvii. 12, 19; Mat. xi. 16); by caravans, *q. v.* (Job vi. 19; Is. xxi. 13); ships (2 Ch. viii. 18, ix. 21). Increased wealth (2 Ch. ix. 20-22; Pr. xxxi. 14-18; Ez. xxviii. 4, 5). Carried on by Ishmaelites (Ge. xxxvii. 25); Egyptians (Ge. xlii. 2-34); Ethiopians (Is. xlv. 14); Ninevites (Nah. iii. 16); Syrians (Ez. xxvii. 16, 18); people of Tarshish (25); Jews (15); Tyrians (xxviii. 5, 13, 16). *Jewish c.*: Laws (Lev. xix. 36, 37, xxv. 14, 17); aft. settlement in Canaan (Ge. xlix. 13, *cf.* Jud. v. 17); under Solomon (1 K. ix. 26, 27; 2 Ch. ix. 21); checked in Jehoshaphat's time (1 K. xxii.

Life.]

MANNERS AND CUSTOMS.

[Merchandise.

48, 49). Success in, led to pride (Ez. xxviii. 2, 16-18). Evil practices (Pr. xx. 14; Ez. xxii. 13; Hos. xii. 7). Abuses of denounced (Is. xxiii. 11; Ez. vii. 12, 13, xxvii. 32-36, xxviii. 16-18). *Articles of* c.: Chariots, horses (1 K. x. 29); gold (2 Ch. viii. 18); ivory (ix. 21); land (Ge. xxiii. 13-16; Ru. iv. 3); linen (1 K. x. 28); oil, corn, timber (1 K. v. 6, 8, 11); silver (2 Ch. ix. 21); wine (ii. 15); blue cloth, brass, corn, cattle, clothes' chests, harness, embroidery, honey, horses, ivory, metals, oil, gems, purple, wool, wine (Ez. xxvii.)

MEASURES.									
Dry. Reduced to English Corn Measure.									
						pecks.	gal.	pints.	
Gaal						0	0	0.1416	
20	Cab					0	0	2.8333	
36	1.8	Omer, or Gomer				0	0	5.1	
120	6	3.3	Seah			1	0	1	
360	18	10	3	Ephah		3	0	3	
1,800	90	50	15	5	Lethech	16	0	0	
3,600	180	100	30	10	2 Homer	32	0	1	

III. Moral and Religious Suggestions.—*Advantages of* c. Multiplying the comforts of life by adding to home-produce that of other lands. Promoting industry; surplus home manufactures find a market abroad. Provoking competition among men and nations; the best and cheapest goods secure the widest market. Exciting an interest in foreign exploration. Increasing knowledge. Developing home and foreign resources. Promoting peace, by demonstrating advantages of national intercommunications. *Moral aspects, etc.* Commercial morality. Buy the truth. The heavenly merchantman seeks goodly pearls.

IV. Practical Hints.—Be honest and truthful in trade (Mic. vi. 10-12; Pr. xvi. 11, xx. 10, 23). Diligent in business, fervent in spirit, serving the Lord.

TABLE OF WEIGHTS.					grains.	This was the silver talent The gold r. was of double weight = 100 manehs, ea. of wh. = 100 shekels; but 10,000 shekels of gold r. = 132 grns. each Therefore the gold r. = 1,320,000 grains.	
Gerah					11		
10		Bekah			110		
20		2		Shekel	220		
1,200		120		60	Maneh		13,200
60,000		6,000		3,000	50		Talent

TABLE OF MEASURES OF LENGTH.										feet.	inches.		
Digit										0	0.912		
4		Palm								0	3.684		
12		3		Span						0	10.914		
24		6		2		Cubit				1	9.888		
96		24		8		4		Fathom		7	3.552		
44		36		12		6		15		Ezekiel's rod	10	11.328	
19		48		16		8		2		13	Arab pole	14	7.104
19.2		4.8		1.6		.8		.2		1.3	Measuring line	145	11.04

I. Descriptive.—1. OCCASIONS: Weaning of Children (Ge. xxi. 8). Weddings (xxix. 22; Jud. xiv. 10; Jo. ii. 1-11). Birthdays (Ge. xl. 20; Job i. 4; Mat. xiv. 6). Sheepshearing (1 S. xxv.



RECLINING AT MEALS.

2, 36; 2 S. xiii. 23-29); harvest (Ru. iii. 2, 3, 7; Is. ix. 3); vintage (Jud. ix. 27); funerals (2 S. iii. 35; Jer. xvi. 7; Ez. xxiv. 17; Hos. ix. 4); hospitable treatment of visitors (Ge. xviii. 2-8, xix. 3, xxxi. 27; 2 S. iii. 20, xii. 4; 2 K. vi. 22, 23; Lu. v. 29, xv. 23, 24). 2. HOUR: Usual B. were held in the evening. Beginning early in day is blamed (Ecc. x. 16; Is. v. 11, 12).

3. PREPARATIONS: Invitations sent by servants (Pr. ix. 3; Mat. xxii. 3); food, etc., got ready (Pr. ix. 2; Is. xxii. 13; Mat. xxii. 4; all being ready, invitation repeated. This custom still com., "not very strictly among the com. people, nor in cities where western manners have greatly modified the oriental; but in Lebanon it still prevails. If a sheikh or emeer invites, he always sends a servant to call you at the proper time. This servant often repeats the very formula mentioned in Lu. xiv. 17: "Tefüddülû, el 'asha hâder"—"Come, for the supper is ready." The fact that this custom is mainly confined to the wealthy and to the nobility is in strict agreement with the parable, where the certain man who made the great supper, and bade many, is supposed to be of this class. It is true now, as then, that to refuse is a high insult to the maker of the feast." (*T. L. B.*, 125.)

4. GUESTS had to wear fitting dress (Ecc. ix. 8; Mat. xxii. 11, 12), wh., *sometimes*, were provided by givers of feast, esp. by sovereigns (2 K. x. 22). They were received with a kiss (Lu. vii. 45); if they had come far their feet were bathed (Ge. xviii. 4, xix. 2, xliii. 24); they were perfumed (Ps. xxiii. 5; Am. vi. 6; Lu. vii. 38, 46; Jo. xii. 3). 5. AT THE TABLE: *Attitude*: anciently the Hebs. sat; afterwards the custom of reclining (see *cut*) was introduced. Guests arranged acc. to rank and respect to be shown them (Ge. xliii. 33; 1 S. ix. 22; Mk. xii. 39; Lu. xiv. 7-10). Those specially honoured had food selected for them, both as to quality and quantity (Ge. xliii. 34; 1 S. ix. 23, 24). 6. CHARACTERISTICS, ETC. Grandeur of B. shown in number of guests, quality and quantity of viands, and wines. They were often carried to an excess, wh. provoked the censure of prophets and apostles (2 S. xix. 35; Is. v. 11, 12, 22; Am. vi. 3-6; Mat. xiv. 6; Rom. xiii. 13; 1 Pet. iv. 3; 2 Pet. ii. 13). Wedding B. lasted a week (Ge. xxix. 27, 28). Royal B. much longer. B. of Ahasuerus lasted 6 mo., and was finished by special B. of 7 dys. (Est. i. 3-5). At this B. the sexes were separate (9). At Belshazzar's B., his wives, etc., were present (Dan. v. 2). In N. T., women were present (Lu. vii. 37, 38

Life.]

MANNERS AND CUSTOMS.

[Banquets.

Jo. ii. 1-5), but oft. waited on guests (xii. 2). "The custom of reclining at meals gave an opportunity for anointing a person's head" (3). It also explains how the head of one was close upon the breast of him who was immediately above him (xiii. 23). (*T. B. K.*)

II. Moral and Religious Suggestions.—1. Use of B. Promoting good feeling amongst neighbours and friends. "It is not the quantity of the meat, but the cheerfulness of the guests, which make the feast." (*Clarendon.*) Hence they are often useful in connection with philanthropic and patriotic events. Peter Pindar (*nom de plume* of Dr. Wolcott) says:—

"The turnpike-road to people's hearts, I find,
Lies through their mouths; or I mistake mankind."

2. *Abuses* of B. When they are carried to excess, and promote gluttony, drunkenness, and debauchery. "Where there is no peace there is no feast." (*Clarendon.*) The riotous feast of Belshazzar prevented his safe keeping of his capital; and that of Ahasuerus ended in the disgrace of his queen, and the greater disgrace of the king and court. 3. B. as an *ill.* of heaven. "Heaven is represented as a B., and much of its comfort must flow fr. a knowledge of the guests. Imagine yourself at a feast where, though you have known many who surround the table. you are, by some obliviousness of mind, ignorant of them all; the incertitude in wh. you are placed robs you of much of your joy, for you are alone; but suppose the mist rolls away, and that you recognise in the countenances before you the old familiar faces of friends beloved; at once you become conscious of a felicity of wh. you would otherwise be deprived. So it will be in eternity. Sitting down with Abraham, Isaac, and Jacob, in the kingdom of heaven, you will intuitively recognise as your companions those who were the excellent of the earth, and be reunited to those who divided your cares, or doubled your joys, in this world of mingled troubles and delights." (*Baxter.*)

III. Practical Hints.—1. Beware of gluttony, or of pampering the palate. "Eat to live;" do not "live to eat." 2. Godliness with contentment is great gain (1 Tim. vi. 8). "A contented mind has a continual feast." A little with love, better than much with envy, strife, and pride (Pr. xv. 17). 3. In feasting, remember the poor who need bread (Lu. xiv. 12). 4. Home meals better than great banquets at strange tables:—

"I have tasted all life's pleasures, I have snatch'd at all its joys,
The dance's merry measures, and the revel's festive noise;
Though wit flash'd bright the livelong night, and flow'd the ruby tide,
I sigh'd for thee, I sigh'd for thee, my own fireside!" (*D. F. M'Carthy.*)

5. Prepare for the B. in heaven. An invitation is given, and a robe is provided. Intercourse, as well as concourse, will increase the enjoyment of the guests.

I. Descriptive.—[Lat., *hospitium*—*hospes*, a stranger who is treated as a guest; one who treats another as his guest. Hence, *Hospice* (pron. *hos'pēs*), an Alpine convent where travellers are



SERVANT WAITING.

treated as guests.] H. is largely ill. in o. t. history. Law of Moses enjoined H. (Lev. xix. 33, 34; Den. xiv. 29); also enforced in N. T., where it is insisted upon as a needful qualification for certain offices (Mat. x. 40-42, xxv. 35, 43; Ro. xii. 13; 1 Tim. iii. 2; Tit. i. 8; Heb. xiii. 2; 1 Pet. iv. 9; 3 Jo. 5). The ban under wh. Christians were laid rendered it specially needful. Arabs of desert, to this day, noted for H. (Travellers give many illustrations of it: see examples in *P. B. I.*,

i. 99-105, and *Buckingham's Travels in Syria*, 384.)

II. Bible References.—H. commanded (Ro. xii. 13; 1 Pet. iv. 9) ministers (1 Tim. iii. 2; Tit. i. 8), as test of character (1 Tim. v. 10). *To be shown to*: strangers (Heb. xiii. 2); poor (Is. lviii. 7; Lu. xiv. 13); enemies (2 K. vi. 22, 23; Ro. xii. 20). *Encouraged* (Lu. xiv. 14). *Examples of*: Melchizedek (Ge. xiv. 18); Abraham (xviii. 3-8); Lot (xix. 2, 3); Laban (xxiv. 31); Jethro (Ex. ii. 20); Manoah (Jud. xiii. 15); Samuel (1 S. ix. 22); David (2 S. vi. 19); Barzillai (xix. 32); Shunamite (2 K. iv. 8); Nehemiah (Neh. v. 17); Job (Job xxxi. 17, 32); Zaccheus (Lu. xix. 6); Samaritans (Jo. iv. 40); Lydia (Ac. xvi. 15); Jason (xvii. 7); Mnason (xxi. 16); Melitans (xxviii. 2); Publius (xxviii. 7); Gaius (3 Jo. 5, 6).

III. Illustrations, etc.—"There is an emanation fr. the heart in genuine H. which cannot be described, but is immediately felt, and puts the stranger at once at his ease." (*W. Irving*.) "The observance of H., even towards an enemy, is inculcated by a Hindoo author with great elegance: 'The sandal-tree imparts its fragrance even to the axe that hews it.'" "So sacred did Charles V. hold the rights of H., that once, when a swallow had built her nest upon his tent, and his camp was about to be moved, he ordered the tent to remain standing till the young should have fled! There is hardly any fact in his life wh. does more honour to his heart." "A Bedawee, having obtained entrance surreptitiously into the house of a merchant of Mecca, made up a convenient bale of goods to decamp with, and was on the point of leaving the premises, when he happened, in the dark, to strike his foot against something hard on the floor. Thinking it might be an article of value, he picked it up and put it to his tongue, when, to his equal mortification and disappointment, he found it to be a lump of rock salt. Having thus tasted the salt of the owner, his avarice gave way to his respect for the laws of H., and throwing down his booty, he withdrew empty-handed." "Some hold, when H. died in England, she gave her last groan among the yeomen of Kent. And still at our yeomen's tables you shall have as many joints as dishes. . . . Here you have that which in itself is good made better by the store of it,

Life.]

MANNERS AND CUSTOMS.

[Hospitality.

and best by the welcome to it." (*T. Fuller*.) The ancients were famous for observing the rites and obligations of *h*. See *Homer's Iliad*, vi. 215-233. And in another place he says:—

"Full in the midst the polish'd table shines,
And the bright goblets, rich with generous wines;
Now each partakes the feast, the wine prepares,
Portions the food, and each the portion shares."

A poor weaver who once had a loaf of bread given to him in Devizes, having acquired afterwards a fortune in Coventry, in remembrance of that event bequeathed by will a sum of money in trust, for the purpose of distributing, on the anniversary of the day, a halfpenny loaf to every person in the town; and to every traveller that should pass through the town, a penny loaf. Any traveller passing the college of St. Cross, at Winchester, on knocking at the gate and making application, has a pitcher of ale and a small loaf brought out to him for his refreshment.

IV. Moral and Religious Suggestions.—1. What an inhospitable reception the world gave to Jesus! At His birth, "no room in the inn;" afterwards, "nowhere to lay His head." 2. Many deny Him house-room and heart-room now. 3. The disciples entreated Him to stay with them; and He was *known* to them. Zaccheus received Him as his guest, and He took salvation with Him. 4. As we hope to be hospitably entertained in heaven, we should welcome the stranger here; for we are strangers and pilgrims, and yonder is our eternal rest.

V. Practical Hints.—1. Moderate circumstances do not absolve us from duty of *h*.

"Abundance was never my lot,
But out of the trifle that's given,
That no curse may alight on my cot,
I'll distribute the bounty of heaven." (*Bloomfield*.)

2. Treat the host respectfully, that the guest may be received kindly. So regard God that He may welcome you at last. 3. This is God's world; we are His guests. How do we respect our Divine Host?

[*Addenda.*—*h*. was considered inviolate and sacred by the Gks. and Roms. Reciprocal *h*. became hereditary among Gks., and the friendship thus contracted was not less binding than the ties of blood. Persons betw. whom a regard had been cemented by the intercourse of *h*. were provided with some particular mark, wh., being handed down fr. father to son, established a friendship and alliance betw. the families for several generations. This mark, wh. was equivalent to the *tessera hospitalis* of the Latins, was sometimes an astragal, prob. of lead, wh., being cut in halves, one half was kept by the host, and the other by his guest. On future occasions, they, or their descendants by whom the symbol was recognised, gave or received *h*. on comparing the two tallies. The Roms. cut a *tessera* in two, as signs of *h*. Plautus (*Panulus*) notices this custom, and represents Hanno of Carthage as retaining a symbol of *h*. reciprocally with Antidanus of Calydon; Antidanus being dead, his son Agorastocles acknowledges the symbol as a pledge of their mutual *h*.]

I. Descriptive.—Public officials (exclusive of king, officers of palace, and military officers) dif. as to title and duty at various periods. **I. OLD TEST.**: Two periods. 1. **THEOCRACY**, or *immediate government by God*. (1) *Time*: fr. exodus to kings (Ex. xix. 4-6, cf. 1 S. viii. 7). (2) *Founded on*: right of redemption (Ex. vi. 6, 7; 2 S. vii. 23; Is. xliii. 3); right of covenant (Deu. xxvi. 17-19). (3) *Consisted in* His making laws (Ex. xx.-xxiii.; Deu. v. 22, 23); guiding the nation (Ex. xl. 36, 37; Nu. ix. 17-23); declaring war (Ex. xvii. 14-16; Nu. xxxi. 1, 2; Jos. vi. 2, 3, viii. 1); appointing civil officers (Ex. iii. 10; Nu. xxvii. 18, 20); and ecclesiastical (Ex. xxviii. 1, xl. 12-15); being head Judge (Nu. ix. 8-11, xv. 34, 35, xxvii. 5-11); right of mercy (xiv. 20; Deu. ix. 18-20); distribution of land (Jos. xiii. 1-7); exacting tribute (Ex. xxxv. 4-29; Lev. xxvii. 30; Deu. xvi. 16, xxvi. 1-4). (4) *Marked by* tabernacle as royal residence (Ex. xxv. 8; Lev. xxvi. 11, 12; Shekinah (Nu. ix. 15, 16). (5) Israel's guilt in rejecting (1 S. xii. 17). Under the Theocracy, the *princes of the congregation*, or heads of tribes, had a certain power: represented the tribes in council; united with leader in making treaties (Jos. ix. 15). The *judges*, heads of houses, "patriarchal seniors" (Job xxix. 7-9); in Egypt, the only judges (Ex. ii. 14); afterwards influential (Nu. vii. 2, 10, 11, xvii. 6, xxxiv. 18; Jos. xxii. 14); Moses took their place, and app. official judges, prob. fr. former class (Ex. xviii.; Deu. i. 15, 16; comp. also Jos. iv. 2, 4, xxii. 14, xxiv. 1; Deu. xvii. 8-13; Ex. xviii. 21, xxi. 6, xxii. 8, 9, 28; Ps. lxxxii. 6). *Seventy elders* (Nu. xi. 16-25); not to be confounded with Sanhedrim, the great ecclesiastical council of 70, founded aft. captivity. 2. **KINGS** [see *State Officials*]. To a great extent, the same officials continued (1 K. xii. 1-24; 1 Ch. xxiii. 4, xxvi. 29, *et seq.*, xxviii. 1-21, xxix. 6), the principal additions being the officers of royal household; among wh., those who had public duties to discharge were—1. *The royal counsellors* (1 K. xii. 6-12; 1 Ch. xxvii. 32; Is. iii. 3, xix. 11-13; Jer. xxvi. 11). 2. *The royal scribe, or secretary* (2 S. viii. 16, xx. 24; 1 K. iv. 3; 2 K. xviii. 18, 37; 1 Ch. xviii. 15; 2 Ch. xxxii. 8; Is. xxxvi. 3; Est. iii. 12, vi. 1, x. 2). 3. *The prophets* were also consulted by the kings, both true (2 S. vii. 2; 1 K. xxii. 7, 8; 2 K. xix. 2-20, xxii. 14-20) and false (1 K. xviii. 22, xxii. 6, cf. Ex. vii. 11, viii. 18; Dan. i. 20, ii. 2, v. 8; Jer. xxvii. 9). 4. The priests also, the learned class, naturally had place and power (2 S. viii. 17; 1 Ch. xviii. 16).

II. NEW TEST. Palestine, etc., having passed under Roman rule, we find the Roman titles of public officials. 1. *Magistrate* [L., *magisterius*—*magister*, a master; *mag*, rt. of L. *magnus*; Gk., *megas*, great, akin to Sans. *mah*, great, lit., he that is made great] (Lu. xii. 11, 58 = rulers); called *stratēgoi* (Ac. xvi. 20, 22, 35, 36, 38). Rom. colonial officers = *duumviri*, analogous to, and sometimes claiming the more venerable title of *prætors* [hence *prætorium* (Mat. xxvii. 27, "com-

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[Magistrates.

mon hall," "governor's house," *marg.*; Mk. xv. 16; Jo. xviii. 28, "hall of judgment," "Pilate's house," *marg.*, 33, xix. 9; Ac. xxiii. 35, "Herod's judgment hall;" Phil. i. 13, "the palace," "Cæsar's court," *marg.*] 2. *Tetrarch* [lit., the ruler of fourth part of a province], in N. T. the title of any governor (Lu. iii. 1; Mat. xiv. 1, 9). 3. *Proconsul*, annual appointment; civil functions, without power of life and death. Sometimes called *deputy* (Ac. xiii. 7, 8, 12, xix. 38). 4. *Procurator* = the Rom. "governor" of Judæa (Mat. xxvii. 2, 11, 14; in Lu. iii. 1, A. v., "reign," a kindred word used = authority of Tiberius). Pilate was procurator; held office at will of emperor; had power of life and death. 5. *Ethnarch* (2 Cor. xi. 32, "governor"). 6. *Town clerk* (Ac. xix. 35), keeper of records, public reader of decrees, president of popular assemblies. 7. *Publican*, a farmer of taxes; *i. e.*, he paid a stipulated sum to government, and had what he collected. Hence, because he was (1) the servant of foreign power, (2) and often an extortioner, he was much disliked. Jews taking this office were intensely hated, and classed with sinners of worst kind. Some, as Zaccheus, called chief-P., *i. e.*, receivers-general of districts (Lu. xix. 2); others called publicans, local collectors (Mat. x. 3; Lu. v. 27). Name became common opprobrious epithet (Mat. v. 46, 47); hence the reproach (ix. 11, xi. 19; Lu. xix. 7). Jewish P. were laid under disabilities—repelled fr. public worship, and fr. judicial posts. Acc. to Rabbins, if a religious man became a P., he was ejected fr. religious society.

II. Moral and Religious Suggestions.—1. God the Fountain of authority (Pr. viii. 15). 2. He is the supreme Head in all matters pertaining to conscience and religion (Mat. xxii. 19).

"Let Cæsar's due be ever paid
To Cæsar and his throne;
But consciences and souls were made
To be the Lord's alone." (Watts.)

3. Rulers accountable to God for just administration of affairs, and to those whose affairs they administer (Lu. xviii. 1-5).

III. Practical Hints.—1. Duty to pray for, and obey, all who are in rightful authority (1 Tim. ii. 1-3; 1 Pet. ii. 13-15). 2. Give support and encouragement to those whose duty to impartially protect all. 3. Treat all officials with respect (2 Pet. ii. 10, 11; Jude 8). 4. Submit yourselves to God, "the King of kings, and Lord of lords."

[*Addenda.*—Alderman, fr. Sax., *Ealdorman*, a senior. Among Saxs. the rank was conferred upon elderly and sage, as well as distinguished persons. During the Heptarchy, A. were governors of provinces, up to A.D. 832. After the Danes were settled in England, the title was changed to that of *Earl*, and Normans intro. that of *Count* = govts. of counties.]

I. Historical.—In this country, conducting of trials regulated by Lothaire and Edric, kings of Kent (A.D. 673-680). There is good evidence of trials by *jury* long before time of Alfred. "In a cause tried at Hawarden, nearly 100 yrs. bef. reign of Alfred, we have a list of 12 jurors; confirmed, too, by the fact that the descendants of one of them, of the name of Corbyn of the Gate, still preserve their name and residence at a spot in the parish yet called the Gate." (*Phillips*, 1861.) Trial by *ordeal* was known among the Greeks; with us it sig. "the judiciary determination of accusations for criminal offences by fire and water." Intro. into England from German code. By *fire* for upper classes of people; by *water* for bondsmen and rustics. One who has pleaded "not guilty" might choose whether he would put himself for trial upon God and his country, by 12 men, or upon God only; and then it was called "the judgment of God." The accused were to pass barefooted and blindfolded over 9 red-hot ploughshares; and acc. as they escaped, were judged innocent or guilty. Ordeal in use fr. Ed. Confessor to Hen. III. Abolished A.D. 1261. Orig. trials were very summary, save in Egypt, where charge and reply were in writing. (*Dio. Sic.*, i. 75, cf. Job xiv. 17.) In Egypt, the judge had code of laws before him. This still com. in E. (cf. Dan. vii. 10). Moses, under Divine directions, took steps to secure impartial administration of justice. (1) He interdicted *gifts* or *bribes* intended to corrupt judges (Ex. xxii. 20, 21, xxiii. 1-9; Lev. xix. 15; Deu. xxiv. 14, 15). (2) He limited cap. and corporal punishments (Ex. xxiii. 7; Deu. xxiv. 16, cf. Dan. vi. 24). This mode neglected by some of the kings (2 K. ix. 26); yet in some cases the form was gone through, even when the *innocent* were tried, only to be condemned (1 K. xxi. 7-16). "The disregard of justice which, in such instances, was manifested by the kings, exerted a bad influence on the minds of the judges, and, as we may learn fr. the repeated complaints of the prophets, they were too often guilty of partiality in their decisions." (*J. B. A.*, iii. 248.)

II. Descriptive.—1. Accuser and accused *stood* bef. judge or judges (Deu. xxv. 1), who *sat* with legs crossed on floor, on carpets and cushions. 2. A secretary took down accusation, evidence, etc. (Is. x. 1-2; Jer. xxxii. 1-14, cf. Mat. xxv. 33-46). 3. The accuser (Heb. *Satan* = the adversary) was called in (Zec. iii. 1-3; Ps. cix. 6). 4. Witnesses were sworn (1 S. xiv. 37-40; Mat. xxvi. 63). Two were necessary; were examined separately in presence of accused (Nu. xxxv. 30; Deu. xvii. 1-15; Mat. xxvi. 59). 5. Writings were received as evidence (Jer. xxxii. 10-13). 6. Sometimes the *lot* was resorted to, to decide dif. points (Pr. xviii. 18), and anciently the guilty were detected by Urim and Thummim (Jos. vii. 14-24; 1 S. xiv.) 7. Sentence was pronounced soon aft. examination, and punishment was immediately inflicted (Jos. vii. 22, *et seq.*; 1 S. xxii. 18; 1 K. ii. 23).

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[Causes.

III. Special Cases.—1. *Water of jealousy* (Nu. v. 11-31). "Fr. the earliest times, the jealousy of Eastern people has established ordeals for the detection and punishment of suspected unchastity in wives. The practice was deep-rooted as well as universal. And it has been thought that the Israelites, being strongly biassed in favour of such usages, this law of jealousies 'was incorporated amongst the other institutions of the Mosaic economy in order to free it fr. the idolatrous rites wh. the heathens had blended with it.' Viewed in this light, its sanction by Divine authority in a connected and improved form exhibits a proof at once of the wisdom and condescension of God." (*P. C., in loc.*) 2. *Judgment of Solomon* (1 K. iii. 16-28). A "keen-sighted appeal to the instincts of nature" (*S. J. C., ii. 230*). "Eastern monarchs, who generally administer justice in person, at least in all cases of dif., oft. appeal to the principles of human nature, when they are at a loss otherwise to find a clue to the truth, or see clearly through a mass of conflicting testimony. The mod. hist. of the E. abounds with anecdotes of judicial cases in wh. the decision given was the result of an experiment similar to this of Solomon upon the natural feelings of the contending parties." (*P. C., in loc.*)

IV. Moral and Religious Suggestions.—1. Christians not to go to law with one another (1 Cor. vi. 1-7, *cf.* Pr. xx. 22; Mat. v. 39, 40; Lu. vi. 29; Ro. xii. 17, 19; 1 Thes. v. 15). 2. Arbitration better than litigation. 3. To suffer better than to conquer (1 Pet. ii. 19); to bear a wrong is to achieve a victory over self. 4. Better to forgive than avenge an injury.

"The quality of mercy is not strain'd;
It droppeth as the gentle rain from heaven
Upon the place beneath: it is twice bless'd;
It blesteth him that gives, and him that takes:
'Tis mightiest in the mightiest; it becomes
The thronéd monarch better than his crown:
His sceptre shows the force of temporal power,
The attribute of awe and majesty,
Wherein doth sit the dread and fear of kings;
But mercy is above this sceptred sway,
It is enthroned in the hearts of kings,
It is an attribute of God Himself,
And earthly power doth then show likest God's
When mercy seasons justice. Therefore, Jew,
Though justice be thy plea, consider this,—
That in the course of justice none of us
Should see salvation: we do pray for mercy,
And that same prayer doth teach us all to render
The deeds of mercy." (*Shakspeare.*)

V. Practical Hints.—We have all broken the law of God. 2. Satan our accuser: Christ our advocate. 3. We deserve death. He has tasted death for us. 4. God is just, and therefore will justify those who believe in Jesus.

I. Descriptive.—1. PLACE. (1) In very anc. times, the *gates* of cities, wh. were well adapted for the purpose, since they were public, and used for fairs, places of business, and promenades (Ge. xxiii. 10, *et seq.*; Deu. xxi. 19, xxv. 6, 7; Ru. iv. 1, *et seq.*; Ps. cxxvii. 5; Pr. xxii. 22, xxiv. 7). Aft. the captivity, the place was the same as bef. (Zec. viii. 16). (2) The Areopagus—*ἄρειος Πάγος* = *Hill of Mars* (Ac. xvii. 19-34) had its name fr. the legend that Mars (Ares), the god of war, was tried there by the other gods on a charge of murder. The council that sat here was a most anc. and venerable tribunal, and famous throughout Greece. "It took cognizance of criminal charges, as murder, arson, wounding; but the lawgiver Solon added to its functions, and gave it also censorial and political powers. . . . It does not appear that the apostle was, properly speaking, tried; rather he was placed on this spot in order that what he had to say might be more commodiously heard by the multitude. Sixteen stone steps fr. the market (*αγορά*, or forum) yet exist, and the stone seats, forming three sides of a quadrangle, looking southwards, also two blocks, appropriated, it is believed, to the accuser and the criminal." (*T. B. K.*, art. *Areopagus*; see also *Conybeare and Howson, Life, etc., of St. Paul*, i. 440-444.) 2. TIME. Courts were held, and causes brought before them for trial, in the morning (Ps. ci. 8; Jer. xxi. 12; but the latter text can hardly be alleged as sufficient authority for this). Not lawful to try causes of a capital nature in the night; nor yet to try a case, pass sentence, and put it into execution the same day. "It is worthy of remark that all these practices, which were observed in other trials, were neglected in the tumultuous trial of Jesus (Mat. xxvi. 57; Jo. xviii. 13-18). For what the modern Jews assert—viz., that forty days were allowed to Jesus to make His defence in—is not mentioned by the more ancient writers." (*J. B. A.*, iii. 246.) The Talmud forbids trials of causes on days of national festivals; in contravention of the spirit of Deu. xvii. 13, for observance of wh. "all the people" could not in general find so good an opportunity as on the days of those festivals. "Nor was there any reason to fear that the religious festivals of the nation would be profaned in this way, inasmuch as judicial tribunals in a theocracy were of Divine institution. It may be further observed on this point that the reason assigned why the Jews avoided the festival day (Mat. xxvi. 5) was the fear of an uproar among the people. But it appears, as soon as a person was found treacherous enough to betray the Saviour, that even the fears fr. this source vanished." (*J. B. A.*, iii. 246.) 3. SENTENCES. "As the Jews possessed a written code of laws, very little discretion was left to the tribunals in pronouncing sentence, and in fact the sentences for each crime were so fully established in the criminal legislation of the Mosaic law, that some have doubted whether the power of mitigation and pardon was

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[Courts of Justice.

conceded to the judges or even to the sovereign." (*T. B. C.*; Jo. xix. 7.) *Sentence of death* was pronounced in foll. cases: (1) *Blasphemy* (Lev. xxiv. 23), including profaneness and sacrilege (Lev. vii. 21, xix. 8). (2) *Idolatry* (Lev. xx. 12; Deu. xiii., xvii.), including Sabbath-breaking (Ex. xxxi. 14; Nu. xv. 32, 35). (3) *False prophesying* (Deu. xiii. 5, xviii. 20). (4) *Murder* (Nu. xxxv. 16-21), including keeping a vicious ox that gores a man to death. (Ex. xxi. 29); but this capital offence might be commuted for a sum of money. (5) *Persistent rebellion against authority*, as against supreme court (Deu. xvii. 12); obstinate filial disobedience (Lev. xx. 9; Deu. xxi. 18). (6) *Adultery* (Lev. xx. 10). (7) *Witchcraft* (Lev. xx. 6). (8) *Foul crimes* (Lev. xx.) The sentence of death was carried out in various ways (see *Punishments*). Forms of trial in E. have altered but little since patriarchal times. Among the Jews it was usual for the spectators of a trial to give their opinions, and try to influence the verdict; and a similar practice prevailed in anc. Greece during the heroic ages:—

"There in the forum swarm a numerous train,
The subject of debate, a townsman slain:
One pleads the fine discharged, which one denied,
And bade the public and the laws decide;
The witness is produced on either hand,
For this or that the partial people stand;
The appointed heralds still the noisy bands,
And form a ring, with sceptres in their hands;
On seats of stone within the sacred place
The reverend elders nodded o'er the case;
Alternate each the attesting sceptre took,
And rising, solemn each his sentence spoke." (*Homer.*)

II. Moral and Religious Suggestions.—1. The great assize. In earthly courts of justice, the guilty sometimes escape, and the innocent suffer. In the heavenly, every crime will be brought home. Many criminals evade trial on earth, but small and great will stand before God. 2. The Judge: righteous, inflexible, omniscient, almighty to execute the sentence. 3. The Advocate will plead for His people who trust in Him. 4. The criminals, men of every age and nation.

"O Thou, the contrite sinner's Friend,
Who, loving, lovest to the end,
On this alone my hopes depend,
That Thou wilt plead for me.
When the full light of heavenly day
Reveals my sins in dread array,
Say Thou hast washed them all away;
O, say Thou plead'st for me."

III. Practical Hints.—1. Those only will be safe then who believe now. By grace we are saved through faith. 3. The world is guilty before God. 4. But Christ—the divinely-appointed Saviour—has died for man. 5. All who believe in Him as the Son of God and their Saviour, and whose faith is true and practical, will be saved (Jo. iii. 14-18).

I. Descriptive, etc. (*C. D. O. T.*, 156.)—1. **ORIGIN.** The punishment of murder, or manslaughter, was, fr. the earliest times in the E., a matter principally of private revenge—often precipitate, violent, and cruel—and not of public justice. Moses was commanded to appoint 6 cities, that whoever had unintentionally slain a man might retire thither and prepare his defence; and that he might not be pursued and killed by the kinsman of the deceased (*Ex.* xxi. 13; *Nu.* xxxv. 11-15; *Jos.* xx. 7, 8). 2. **NAMES and SITUATION** of these 6 cities: 3 were on either side Jordan, and so situated as to be of easy access fr. every part of the country (see *Map*, vol. i., 225). (1) Cities of R. *east of Jordan*. (a) *Bézer* (= precious one) in plain country of Reuben, allotted to Levites of fam. of Merari, S.E. of Heshbon, and opposite the Dead Sea (*Deu.* iv. 43; *Jos.* xx. 8, xxi. 36; 1 *Ch.* vi. 78). (b) *Ramoth-Gilead* (= heights of Gilead) in tr. of Gad; prob. identical with Ramoth-Mizpeh, sometimes called Ramah (2 *K.* viii. 29; 2 *Ch.* xxii. 6), per. the mod. *es-Salt* (*R. B. S.*, ii. 243, 257, iii. 103, *app.* 167). [Seat of one of Solomon's commissariat officers (1 *K.* iv. 13). Ahab perished here (xxii. 1-36; 2 *Ch.* xviii.) Joram wounded here (2 *K.* viii. 28, 29; 2 *Ch.* xxii. 5, 6); here Jehu an. king (2 *K.* ix. 1, 4, 14).] (c) *Golan* (= exile) in Bashan (*q. v.*) in E. half-tribe of Manasseh. Opp. waters of Merom. Centre of the dist. called after it, Gaulonites (?); now *Nimr-el-Jaulán*. 2. Cities of R. *west of Jordan*. (d) *Hebron* (see *Cities of Judah*). (e) *Shechem* (*q. v.*, also *Cities of Samaria*; *T. L. B.*, 473-4; *S. S. P.*, 233-5; *C. D. N. T.*, 20), in tribe of Ephraim. (f) *Kedesh* (= sanctuary), sometimes called K.-naphtali, because in tr. of N. [Joshua took it (*Jos.* xii. 22); Barak a native of (*Jud.* iv. 6-11); Tiglath-pileser took it (2 *K.* xv. 29). "The mod. village of *Kúdes* is 4 m. fr. L. Merom, and stands upon a hill, where are many ruins, fragments of pillars, sarcophagi, and huge door-posts." (*T. B. K.*; *R. B. R.*, iii. 355.)]

II. Bible References.—**DESIGN** of (*Ex.* xxi. 13; *Nu.* xxxv. 11; *Jos.* xx. 3). **NAMES** of (*Deu.* iv. 41, 43; *Jos.* xx. 7, 8) required to be easy of access (*Deu.* xix. 3; *Is.* lxii. 10); open to all homicides (*Jos.* xx. 4) or strangers (*Nu.* xxxv. 5). Those admitted were tried (*Nu.* xxxv. 12, 24); not protected outside (*Nu.* xxv. 26, 27); forced to stay in till death of h.-priest (*Nu.* xxxv. 25, 28). No asylum to murderers (*Ex.* xxi. 14; *Nu.* xxxv. 16-21).

III. Avenger of Blood.—*Heb. goel*. The right of redeeming property or persons, as well as of avenging blood, acc. to Heb. laws, belonged only to the next relative, hence in *Lev.* xxv. 25, *goel* = next relative. The A. of blood oft. underwent incalculable dif., and spent an incredible time in hunting down his victim, but a compensation for murder was oft. accepted. The practice of avenging blood still obtains am. the Arabs [also am. mountaineers of Sardinia, said to be desc. fr. the Saracens]. "To the fourth generation (it is the exact limit laid down both in Bedouin custom and in the Mosaic law), the lineal desc. of a murdered man is to this day

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[Cities of Refuge.

charged with the duty of aven. his blood. This institution... was restrained by the establishment of the cities of r. If, for the hardness of the Bedouin heart, Moses left the A.-of-B. as he found him; yet, for the tenderness of heart infused by a 'more excellent way,' he reared those barriers against him. The common law of the desert found itself kept in check by the statute law of Palestine, and the 6 cities became (as far as we know fr. history) rather monuments of what had been, and of what might have been, than remedies of what was." (*S. J. C.*, i. 170-1.)

IV. Sanctuaries or Asylums.—Besides the cities of r., the altar of burnt-off. and the Temple were ss., but not for wilful murderers (*Ex.* xxi. 14); hence when Joab refused to quit the altar, he was slain on the spot (1 *K.* ii. 28-34, *cf.* *Ex.* xxi. 14). The practice of s. prevailed among most heathen nations—as Persians, Arabs, Greeks, Romans; and acc. to Adair (*Hist. of N. American Indians*), most of those nations had either a house or a town as a safe asylum. Aft. time of Constantine, the cust. was intro. among Christian churches, and Christian churches and altars possessed the privilege of asylum. "The multiplication of these privileged places soon became exceedingly inconvenient, being found to present a serious impediment to the administration of justice; and hence it was found necessary fr. time to time to circumscribe the ecclesiastical right of s. by various restrictions and limitations." (*T. B. C.*) Since the 16th cent. it has been abolished.

V. Moral and Religious Suggestions.—1. Jesus Christ is our refuge (*Ps.* xci. 2; *Is.* xxv. 4). 2. He is easy of access to all (*Is.* xxxv. 8; *Jo.* xiv. 6). The way to the c. of r. were to be kept in good order, and Hottinger remarks, "Fr. this custom of preparing the way for the refugee, Isaiah represented the Baptist preparing it for the Messiah, who being about to pay the goëlic satisfaction, was prophetically designated by that name; since by abolishing the atrocities of the office, and fulfilling the purport of the cities of r., He is said to have revealed to all mankind the salvation of God" (*Lu.* iii. 4, 6). 3. No one to make weapons in c. of r. that revenge might not be gratified there. Those who dwell together in Christ, are to live in peace. 4. c. of r. *ill.* the hope of the Gospel (*Heb.* vi. 18).

VI. Practical Hints.—1. What wonderful grace that He whom our sins have helped to slay should be a refuge for us. "Jesus, refuge of my soul," etc. 2. We are invited to flee to Him, and encouraged by the promise of life (*Jo.* x. 10), the life of God here, and of glory for ever. 3. If we refuse to fly for refuge to Jesus, the law must take its course (*Ro.* iii. 20; *Gal.* ii. 16, iii. 13). 4. Since this life is so uncertain, let us make our eternal life sure.

[*Addenda.*—Privileged places for offenders said to have been granted by K. Lucius to churches and their precincts. Thus St. John's, of Beverley, in time of Sax. St. Burein's, Cornwall, by Athelstan (935). Westminster, by Edwd. the Confessor. St. Martin's-le-Grand (1529). Being much abused, the privilege of sanctuary was limited by the Pope, in 1503, at request of Hen. VII. It was abol. at Reformation. Security fr. arrest in Minories, Salisbury Court, Whitefriars, Fulwood's Rents, Mitre Court, Baldwin's Gardens, Savoy, Clink, Deadman's Place, Montague Close, Mint; abol. 1696, but lasted in some degree till Geo. II.]

I. Descriptive.—1. **CAPITAL P.**: (1) *Stoning*. This the usual form (Ex. xvii. 4; Lu. xx. 6; Jo. x. 31; Ac. xiv. 5). In some cases the witnesses were to cast the first stone (Deu. xiii. 9, xvii. 7; Jo. viii. 7; Ac. vii. 58; *K. D. B. I.*, viii. 63, where the method of execution by stoning is fully described). The Rabbins assert that the first stone was cast by one of them on the chest; if the blow was not fatal, the bystanders completed the sentence. (Goodwin, *M. and A.*, p. 121.) Body then suspended till sunset (Deu. xxi. 23; Jos. x. 26; *J. Aut.*, iv. 8, 24), and not interred in fam. tomb. (2) *Hanging* (Nu. xxv. 4; 2 S. xxi. 6, 9), though spoken of as a distinct punishment, usually follows death by some other means (Deu. xxi. 23). Accursed, not because he was hanged, but because his crime was of so great and cursed a degree, that he was hanged up as a spectacle of infamy after death; this exp. Gal. iii. 13. (3) *Burning*. At first for unchastity (Gen. xxxviii. 24); under law for var. offences (Lev. xx. 14, xxi. 9); fol. death by other means (Jos. vii. 25). (4) *Death by sword or spear* (Ex. xix. 13, xxxii. 27; Nu. xxv. 7) occurs oft. under kings, and after captivity (1 K. ii. 25; xix. 1; 2 Ch. xxi. 4; Jer. xxvi. 23; 2 S. i. 15, iv. 12, xx. 22; 1 S. xv. 33; xxii. 18; Jud. ix. 5; 2 K. x. 7; Mat. xiv. 8, 10). (5) *Strangling* most com. and least severe; criminal half-buried, and then killed by cloth twisted round the neck (Goodwin, *M. and A.*, p. 122). Other forms of capital p., foreign or irregular, also mentioned. (a) *Crucifixion* (*C. D. N. T.*, 200). (b) *Drowning*, said by Jerome to have been practised by Jews (Mat. xviii. 6; Mk. ix. 42). (c) *Sawing asunder and crushing*. By the former Isaiah is said to have perished (2 S. xii. 31; Pr. xx. 26; Heb. xi. 37). Sawing practised in Barbary (Shaw, *Trav.*, 254). (d) *Pounding in mortar, beating to death* (Pr. xxvii. 22); pounding, a Cingalese punishment (Tennant, *Ceylon* ii., 88). (e) *Precipitation* attempted in case of Christ (Lu. iv. 29); accomplished upon Edomites (2 Ch. xxv. 12). St. James said to have been cast fr. pinnacle of temple. Many martyrs in Madagascar killed by hurling fr. a rock. Criminals executed by law buried outside the city, and heaps of stones flung on their graves (Jos. vii. 25, 26; 2 S. xviii. 17; Jer. xxii. 19). To this day Mohammedans cast stones at supposed tomb of Absalom, to show that he deserved to be stoned for his rebellion to his father. 2. **INFERIOR P.** (1) *Retaliation* (Ex. xxi. 24, 25; Lev. xxiv. 20; Deu. xix. 21; Mat. v. 38). (2) *Restitution*, compensation for loss (Ex. xxi. 18-36; Lev. xxiv. 18-21; Deu. xix. 21); in case of theft (Ex. xxii.); slander (Deu. xxii. 18, 19); the compensation was to be complete (Pr. vi. 31). (3) *Scourging*, not above 40 stripes (Deu. xxv. 3). Jews took care not to exceed 39 (2 Cor. xi. 24; *J. Aut.*, iv. 8, 21); criminal stripped to waist, tied to low pillar, scourged with three-thonged whip. The Abyssinians, it is said, use the same number (Wolff, *Trav.*, ii. 276). (4) *Various*. (a) Scourging with thorns (Jud. viii. 16); stocks (Jer. xx. 2); passing

through fire (2 S. xii. 31); mutilation (Jud. i. 6; 2 S. iv. 12); plucking out hair (Is. i. 6); imprisonment, confiscation, exile (Ezr. vii. 26; Jer. xxxvii. 15, xxxviii. 6; Ac. iv. 3, v. 18, xii. 4). "As in earlier times imprisonment formed no part of Jewish system, sentences were executed at once. Before death a grain of frankincense in a cup of wine was given to the criminal to intoxicate him. The command for witnesses to cast the first stone shows that the duty of execution did not belong to any special officer (Deu. xvii. 7)." — *S. B. D.* 3. FOREIGN P. In *Egypt*, P. rested with the king or state officials (Ge. xl. 3, 22, xlii. 20); death commuted for slavery (xlii. 19, xliv. 9, 33); the chief executioner was an officer of state (Ge. xxxvii. 36, xxxix., xl.) Execution of Haman, and story of Daniel, examples of summary Oriental procedure (2 K. xxv. 7; Est. vii. 9, 10; Jer. xxix. 29; Dan. iii. 6, vi. 7, 24; Layard, *Nineveh*, ii. 369, 374, 377). With the Romans, stripes and stocks, *πεντεσύριγγον ξύλον*, *nervus* and *columbar*, were in use, and imprisonment, with a chain attached to a soldier. (*S. B. D.*) St. Paul also seems to refer to exposure to wild beasts (1 Cor. xv. 32; 2 Tim. iv. 17). 4. PRISONS. Imprisonment not ordered by law; hence no P. till time of kings, when it was a special part of palace (1 K. xxii. 27; Jer. xxxii. 2, xxxvii. 21; Neh. iii. 25). Private houses were also used (Jer. xxxvii. 15). Public ps. unknown in Judæa bef. captivity. Under Herod they were attached to palace (Lu. iii. 20; Ac. xii. 4, 10). The Romans used the fortress Antonia as a P. at Jerusalem (xxiii. 10); and at Cæsarea Herod's prætorium (35). The priests had a P. (Ac. v. 18-23, viii. 3, xxvi. 10; see also Ac. xvi. 24; Job xiii. 27).

II. Moral and Religious Suggestions.—1. The witnesses had to act as executioners; this would be a check to unjust, rash, and cruel charges. Odium attached to executions; penalties incurred by those who shed innocent blood, or the false witness, a further caution. 2. Yet to permit an offender to escape, was to partake in his crime. Hence laxity in execution of law also guarded. 3. We have all incurred punishment as law-breakers. Christ has borne the punishment for us (Is. liii. 5). 4. Ps. needful in a state.

"He's a bad surgeon that for pity spares
The part corrupted, till the gangrene spread,
And all the body perish; he that's merciful
Unto the bad, is cruel to the good." (*Randolph.*)

5. Ps. should not be attended with needless pain.

"See, they suffer death;
But in their deaths remember they are men;
Strain not the laws to make their tortures grievous." (*Addison.*)

6. The crime is the disgrace, and not the punishment, to the guiltless.

III. Practical Hints.—1. Avoid crime, not for fear of the punishment; but because of the shame, and the moral defilement. 2. Trust in Him who has borne our sins in His own body on the tree.

I. Descriptive.—**KING:** Heb., *melek*; Gk., βασιλεὺς; Lat., *rex*. Name of chief ruler of Hebrews for ab. 500 yrs. bef. destr. of Jerusalem. Occasion of change of gov. fr. judges to kings seems to have



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been results of siege of Jabesh-Gilead (1 S. xi., xii. 12). The Israelites felt they should have a king, like other nations. The desire may have been strengthened by the disgust excited by corrupt practices of Samuel's sons (1 S. viii. 3-5). Their notion of a king was, that he should be a *leader* and a *ruler* (1 S. viii. 20). 1. **HIS POWER:** To the Heb. monarchy under David and Solomon the fol. dese. of shahs of Persia may, on the whole, apply. "The monarch of Persia has been pronounced to be one of the most absolute in the world. His word has ever been deemed a law; and he has prob. never had any further restraint upon the free exercise of his vast authority than has arisen from his regard to religion, his respect for established usages, his desire of reputation, and his fear of exciting an opposition that might be dangerous to his power or to his life." (*Malcolm's Persia*, ii. 303.) 2. **HIS INAUGURATION** attended with pomp and ceremony. (1) The *anointing* with holy oil (Ps. lxxxix. 20), wh. was sometimes private, by *prophet* (1 S. x. 1, xvi. 1-13), and then was a symbolical prediction that he would be king. After establishment of monarchy it was by a *priest* (1 K. i. 39); *first* in some public place (1 K. i. 32-34), *aft.* in temple, the king surrounded by his guards (2 K. xi. 11, 12; 2 Ch. xxiii.) At same time he was prob. girded with a sword (Ps. xlv. 3); then, as in case of Solomon, proclaimed by sound of trumpet (1 K. i. 34, 39). One of his titles fr. this ceremony of anointing (1 S. xxiv. 6, 10, xxvi. 9, 11, 16, 23; 2 S. xxxiii. 1). (2) *Crowned:* A diadem placed on his head, and a sceptre in his hand (2 K. xi. 12; Ps. xlv. 6; Ez. xxi. 26; for *crown*, etc., see *Insignia*); aft. wh., books of law being handed to him (2 K. xi. 12; 2 Ch. xxiii. 11), he made a solemn covenant with his subjects (2 S. v. 3; 1 Ch. xi. 3). The nobles promised obedience, and appear to have confirmed the pledge with a kiss (Ps. ii. 12). Loud acclamations, with music, followed, and the king then entered the city (1 K. i. 39, 40; 2 K. xi. 12, 19). [Hence many allusions (Ps. xlvii. 1-9, xcvii. 1; Mat. xxi. 9, 10; Mk. xi. 9, 10; Lu. xix. 35-38).] (3) *Enthroned:* Aft. entering the city, the king seated himself upon a throne, and received the congratulations of his subjects (1 K. i. 35, 47, 48; 2 K. xi. 19, 20). 3. **HIS COURT** (see *Insignia*, *State Officials*, etc.) (1) *Table* exhibited a luxurious profusion (1 K. iv. 22, 23, 28); served, in Solomon's time, in vessels of gold (1 K. x. 21). [The

custom of supplying the royal household fr. 12 provinces, in rotation, obtains to this day in Persia, acc. to *Morier*.] (2) *Etiquette*: Mode of doing reverence to king among anc. Persians little short of absolute idolatry. Along with prostrations (see *Salutations*), some compliment was used (2 S. xiv. 20; Dan. ii. 4). So to this day, in India, a poor man, soliciting a favour of a king, will say, "O father, thou art the support of the destitute. Mayest thou live to old age." (*Roberts*.) Homage rendered to kings often exacted by chief favourites; hence, perhaps, in part, Mordecai's conduct (Est. iii. 2). (3) *Journeys*: Kings rode on asses or mules (2 S. xiii. 29, xvii. 23), or in chariots, surrounded by a guard (1 K. i. 5); harbingers went before to prepare the way, level roads, etc. (Is. xl. 3, cf. Mal. iii. 1; Mat. iii. 3; Mk. i. 3). 4. **REVENUES**: (1) *Gifts* (1 S. x. 27, xvi. 20). (2) *Royal flocks* (1 S. xxi. 7; 2 S. xiii. 23; 2 Ch. xxxii. 28, 29). (3) *Crown lands* (1 S. viii. 14, xxii. 7; Ez. xlvi. 17). (4) *Taxes* (1 K. x. 14, xii. 14, 18). (5) *Customs* (1 K. x. 22).

II. Bible References to Kings.—Israel warned against seeking (1 S. viii. 9-18); sin of seeking (1 S. xii. 17-20); why? (1 S. viii. 7, x. 19); why they sought a king (1 S. viii. 5, 19, 20); first given in anger (Hos. xiii. 11); God reserved the choice of (Deu. xvii. 14, 15; 1 S. ix. 16, 17, xvi. 12); not hereditary at first (Deu. xvii. 20, cf. 1 S. xiii. 13, 14, xv. 28, 29); became so in fam. of David (2 Sam. vii. 12-16; Ps. lxxxix. 35-37); not to be foreigners (Deu. xvii. 15); restrictions (Deu. xvii. 16, 17); laws written by Samuel (1 S. x. 25); copy of Divine to be written and kept by themselves (Deu. xvii. 18-20); power (1 S. xi. 5-7, cf. xxii. 17, 18; 2 S. i. 15, iv. 9-12; 1 K. ii. 23, 25, 31); body-guard (1 S. xiii. 2; 2 S. viii. 18; 1 Ch. xi. 25; 2 Ch. xii. 10); dwelt in palace (2 Ch. ix. 11; Ps. xlv. 15); names of changed (2 K. xxiii. 34, xxiv. 17); how approached (1 S. xxiv. 8; 2 S. ix. 8, xiv. 22; 1 K. i. 23); place of honour (1 K. ii. 19; Ps. xlv. 9, cx. 1); attendants of, stood (1 K. x. 8; 2 K. xxv. 19); hospitality (1 S. xx. 25-27; 2 S. ix. 7-13, xix. 33; 1 K. iv. 22, 23, 38); nominated their successors (1 K. i. 33, 34; 2 Ch. xi. 22, 23); amenable to Divine law (2 S. xii. 7-12; 1 K. xxi. 18-24).

III. Moral and Religious Suggestions.—1. God is King of kings, and Lord of lords. Extent of His dominion; splendour of His palace and court; number, variety, and happiness of His subjects. He promises to make His subjects—kings! 2. "There is another King—one Jesus." Are we His loyal subjects? 3. Even kings not raised above Divine law, much more, therefore, should we bow to it. 4. The coronation-day of the righteous is coming; they will have a crown, sceptre, robe, throne. 5. If homage should be paid to earthly kings, much more to the great K. 6. Kings should be prayed for (1 Tim. ii. 2); also for Jesus, that His power and dominion may be increased (Ps. lxxii.)

IV. Practical Hints.—1. Let your prayer for royalty be, in its highest sense, "God save the king." 2. Be true subjects of the heavenly King. 3. Confess His name, defend His laws, extend His kingdom. 4. Live in the humble hope of being, through grace, exalted to a place at His right hand.

I. Descriptive.—1. CROWN [lit., a *circle*, something *round*, a *garland*; Fr., *couronne*; L., *corona*; Gk., *κορωνη*; W., *crwn*; Gael., *crunn*, round]. (1) Originated in the diadem, wh. was simply a



CROWN.

fillet fastened round the head, and tied behind [Gk., *diadēma*—*dia*, round; and *deō*, to bind]; used by a people who wore long hair, to prevent it fr. falling over the face. A king or chief would be dist. by a fillet of dif. colour fr. that usually worn. (2) *Name*: (a) Heb., *nezer* = diadem (?), applied to plate of gold in front of high-priest's mitre, wh. was tied behind with a ribbon (Ex. xxix. 6, xxxix. 30), and to Saul's diadem (2 S. i. 10), and to crown of Joash (2 K. xi. 12). (b) Heb., *atarah*, usual word = crown, app. to head-ornaments of dif. kinds. (3) *Material, etc.*: The crown taken by David fr. king of Ammon was of gold and jewels (2 S. xii. 30). Impossible to decide on shape of these ancient crowns (see *K. B. C.*, art. *Crown*, *engravings*). A diadem of 2 or 3 fillets may sig. dominion over as many countries (Rev. xii. 3, xix. 12). Very little idea of form of anc. oriental c. to be obtained fr. what is known of mod. European. They were most prob. caps, turbans, tiaras, of dif. shapes and material, studded with precious stones. [Cs. of kings must be dis. fr. the cs. worn at marriages (Song iii. 11; Is. lxi. 10), and at feasts, and the garlands given to victors in the public games (1 Cor. ix. 25; 2 Tim. ii. 5, iv. 8; 1 Pet. v. 4).] 2. THRONE [L., *thronus*; Gr., *thronos*, a seat—*thraō*, to set]: Heb., *cissē* = elevated seat of person in authority, as h.-priest (1 S. i. 9); judge (Ps. cxxii. 5); military chief (Jer. i. 15): usual seat in E. is only a carpet or cushion. The T., being raised, needed a footstool (Is. lxvi. 1; Ac. vii. 49). A king's T., as dis. fr. ordinary *cissē*, was called "T. of the kingdom" (Deu. xvii. 18; 1 K. i. 46; 2 Ch. vii. 18). The chief feature of royal T. was its elevation. [See desc. of Solomon's T. (1 K. x. 18-20). "This T. was placed on a flooring, elevated 6 steps, on ea. of wh. steps, and on either side, was the figure of a lion, making 12 of them in the whole." (*J. B. A.*, ii. 225.) The king sat on his T. on state occasions, granting audiences (1 K. ii. 19, xxii. 10; Est. v. 1); receiving homage (2 K. xi. 19); administering justice (Pr. xx. 8), and dressed in his royal robes (1 K. xxii. 10; Jo. iii. 6; Ac. xii. 21). 3. ROBE [lit., *plunder*, wh. orig. consisted chiefly of clothing. Fr., *roba*; Prov., *rauba*; A.-S., *reaf*, garment, spoil, fr. same root as *rob*. It was, therefore, an emblem of victory and triumph over enemies] was costly and gorgeous (Est. vi. 8, viii. 15). Its *material* was fine white linen, or cotton; the usual *colour* was purple (Lu. xvi. 19; Rev. xviii. 12, 16). The kings of Media and Persia appear to have used silk. That the dress of

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[Insignia.

Jewish kings was dif. fr. that of other persons is evident fr. Ahab's changing his apparel bef. he engaged in battle, and fr. Jehoshaphat's retaining his (1 K. xxii. 30). 4. SCEPTRE [lit., *something to lean upon*; L., *sceptrum*; Gk., *skēptron*, a staff to lean upon; *skēptō*, to lean]. The Heb. *shebet* was a wooden rod or staff, a little shorter than the height of human form, surmounted with an ornamental ball (*ill.* by sculptures of Persepolis). It was overlaid with gold, or, acc. to Homer, was adorned with golden studs and rings. Its origin may be found in the pastoral staff of the shepherd, or the staves wh., at earliest period, were carried by persons in high rank for show and ornament. Saul's sceptre was a spear (1 S. xviii. 10, xxii. 6). Justin relates (xliii. 3) that in anc. times kings bore a spear instead of a sceptre (see also Ge. xxxviii. 18; Nu. xvii. 7; Ps. xxiii. 4).

II. Moral and Religious Suggestions.—1. THRONE *ill.* regal power (Ge. xli. 40, *cf.* Col. i. 16); government (2 S. iii. 10; Ps. ix. 7, lxxxix. 44, xlvii. 1); kingship of God (Job xxiii. 3; Ex. xvii. 16; Is. vi. 1; 1 K. xxii. 19). "It is represented as a chariot of thunder, drawn by cherubim (Ez. i. 3, *et seq.*; 2 K. xix. 15; 1 Ch. xiii. 6; Ps. xviii. 11). Hence, the cherubim placed over the ark of the covenant represented the throne of God, as the ark itself was His footstool" (Ps. xcix. 5, cxxxii. 7; 1 Ch. xxvii. 2). (*Talm.*) 2. CROWN *ill.* the wide dominion of Jesus (Rev. xix. 12). In the papal tiara, or triple crown, circlets were fr. time to time added to it, to mark the successive augmentations of power, *ill.* the kingship of the saints (2 Tim. iv. 8; Jas. i. 12; 1 Pet. v. 4; Rev. ii. 10). 3. ROBE *ill.* purity of saints (Rev. vi. 11, vii. 9); Divine favour and acceptance (Lu. xv. 22). Human contempt of the royal claims of Jesus (Lu. xxiii. 11; Jo. xix. 2). 4. SCEPTRE *ill.* dignity and authority, and a just sceptre = just government (Ge. xlix. 10; Nu. xxiv. 7; Am. i. 5, 8; Jer. xlviii. 17; Ps. xlv. 6).

III. Practical Hints.—The crowns, etc., of earthly kings are corruptible: those of the saints in light will never fade away. The *one* often won by wrong, or force, and may be wrested by superior power; the other secured by holiness and Divine mercy, and never lost. Some who were kings are now in exile, their descendants living in private life; compare this with those whom God crowns (*ill.* Queen of Spain, Louis Philippe, etc.) Kings may become poor men, and poor men kings, in heaven. What is our hope?

[*Addenda.*—CROWN: Tarquin (b.c. 616) the first Rom. who wore a c. Alfred's c. (872) had two bells attached to it. Athelstan's (929) was like an earl's coronet. William I. (1066) wore his on a cap, adorned with points. Richard III. (1483) intro. the crosses, and Henry VII. (1485) the arches. Charlemagne's said to have been of iron. Tiara of Pope indicates *civil*, and keys *ecclesiastical* jurisdiction. P. Damascus II. first c. with tiara (1048). John XX. surrounded tiara with c. (1276). Boniface VIII. added a second (1295). Benedict XII. formed the tiara (ab. 1334).]

State Officers]

MANNERS AND CUSTOMS.

[Royal

I. Descriptive.—"A numerous household is, to this day, an indispensable piece of regal state in the E. Thus, not less than 2,000 persons are said by Mr. Jowett to be employed ab. the palace of the emir of the Druses. "We saw many professions and trades going on in it—soldiers, horse-breakers, carpenters, blacksmiths, scribes, cooks, tobaccoists, etc. There was, in the air of this mingled assemblage, something wh. forcibly brought to my recollection the desc. of an E. royal household, as given by Samuel (1 S. viii. 11-17)" (Quot. in *T. B. C.*) Among the chief personages in the royal retinue were—1. *The prime minister, or vizier* (2 Ch. xix. 11, cf. xxviii 7). 2. *The first counsellor, the king's friend, or intimate, or favourite* (1 K. iv. 5; 1 Ch. xxvii. 33). He was in the secrets of the king, had sometimes the oversight of the palace, and even of the kingdom. (*Jahn.*) 3. *The comptroller of the household, or governor of the palace* = to the stewards of rich men. He had charge of the servants and palace affairs (1 K. iv. 6, xviii. 3; 2 K. xviii. 18; 2 Ch. xxviii. 7; Is. xxxvi. 3, xxxvii. 2), and wore as a badge of office a peculiar robe, bound with a precious girdle, and carried on his shoulder a richly ornamented key (Is. xxii. 22). 4. *The kreper, or master, of the wardrobe* (2 K. x. 22, xxii. 14; 2 Ch. xxiv. 22), where were kept the garments destined by the king for those whom he designed particularly to honour. 5. *The scribe, or secretary* (2 S. viii. 16, xx 24; 1 K. iv. 3; 2 K. xviii. 18, 37; 1 Ch. xviii. 15; 2 Ch. xxxii. 8; Is. xxxvi. 3; Est. iii. 12, vi. 1, x. 2), who committed to writing the edicts of king, and all public matters relating to the state; and also presented to the king, in writing, an acc. of the state of affairs. 6. *The captains of the host* (2 S. viii. 16; 1 K. iv. 4), and guard (2 S. viii. 18, xx. 23). 7. *Purveyors and storekeepers* (1 K. iv. 7-19; 1 Ch. xxvii. 25). 8. *Treasurer* (1 Ch. xxvii. 25). 9. *Overseers of tribute* (1 K. iv. 6, xii. 18); of lands (1 Ch. xxvii. 26-28); of cattle (1 S. xxi. 7; 1 Ch. xxvii. 29-31). 10. *Armour-bearer* (1 S. xvi. 21). 11. *Cup-bearer* (1 K. x. 5; 2 Ch. ix. 4). The cup was washed in the king's presence, and when filled, after the officer had tasted a little of the wine, wh. he poured into his left hand, was presented on three fingers. (See Xenophon, *Cyrop.*, i. 3.) So no mod. Eastern attendant ever grasps any vessel he offers to his master, but places it on his left hand, and steadies it with his right. (*T. B. K.*) The c.-bearer was an officer of great dignity, as the butler of Pharaoh (Ge. xl., xli. 9). Rabshakeh, as his name indicates, was c.-b. to king of Assyria (2 K. xviii. 17). Nehemiah, a man of wealth (Neh. v. 14-19), held the same post under Artaxerxes (Neh. i. 11, ii. 1). 12. *The king's life-guard*: Heb., *Cherethites* = extirpators [called by Egyptians and Babylonians *executioners*], "derived their name fr. the fact that they were the persons whose business it was to execute the sentence of death when it had been pronounced by the king"—*Jahn* (Ge. xxxvii. 36, xxxix. 1; 2 K.

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[State Officers.

xxv. 8, x. 11-20; 2 S. xx. 23). In time of David they were called *pelethites* = the expeditious. Before and aft. that time they were called *runners*; "for although they were soldiers, and it was their particular business to guard the palace, they were nevertheless employed to transmit the royal laws and edicts to distant places, to run before the king's chariot as a part of his retinue, and likewise, as we have no reason to doubt, when the king walked out with his wives, to drive the multitude fr. the way, a custom that still prevails in the E."—*Jahn*. (2 S. xv. 1; 1 K. xiv. 27; 2 K. x. 14.)

II. Moral and Religious Suggestions.—How inferior all this to the retinue of the heavenly King, and the splendours of His court (Rev. v. 9-14, etc.) Considered a great honour to stand before kings: how much greater to serve King of kings! Earthly pomp and pageantry will soon pass away,

"And, like the baseless fabric of this vision,
The cloud-capp'd towers, the gorgeous palaces,
The solemn temples, the great globe itself,
Yea, all which it inherit, shall dissolve,
And, like this insubstantial pageant faded,
Leave not a rack behind. We are such stuff
As dreams are made on; and our little life
Is rounded with a sleep." (*Shakspeare*.)

The glories of the heavenly palace and city of the great King are eternal. The favourites of earthly kings often ill chosen, and soon removed (Haman).

"O, how wretched
Is that poor man that hangs on princes' favours!
There is betwixt that smile we would aspire to,
That sweet aspect of princes and their ruin,
More pangs and fears than wars or women have;
And when he falls, he falls like Lucifer,
Never to hope again." (*Shakspeare*.)

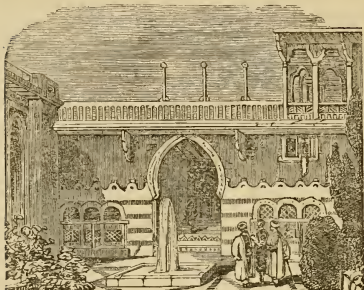
Not so the favourites of God:

"Nor death nor hell shall e'er remove
His chosen from His breast;
Safe in the mansions of His love
They must for ever rest." (*Watts*.)

III. Practical Hints.—The meanest servant of God more to be envied than the greatest courtiers (Ps. lxxxiv. 10). Those who serve Him faithfully here will be presently exalted. Have you entered His service? He still invites you to work for Him.

[*Addenda*.—Chancellor, from *cancellarius*, a door-keeper, who admitted visitors into the presence of the sovereign. The Lord High Chancellor of England ranks after princes of the blood-royal as the first lay-subject. Anc. the office was conferred on some great ecclesiastic. Herefast, chaplain to Will. I., and Bp. of Elmham, was c. in 1067.]

I. Descriptive.—In the o. t. palace = all the buildings and gardens within the enclosure surrounding the royal dwelling (2 Ch. xxxvi. 19, *cf.* Ps. xlviii. 4, cxxii. 7; Pr. ix. 3, xviii. 19; Is.



INTERIOR COURT OF ORIENTAL PALACE.

xxiii. 13, xxv. 2; Jer. xxii. 14; Am. i. 7, 12, 14; Nah. ii. 6). In the N. T. it = the abode of a man of rank (Mat. xxvi. 3; Mk. xiv. 66; Lu. xi. 21; Is. xviii. 15). (1) *The palace of Solomon* the most interesting of those named in Bible (1 K. vii. 1-12, *cf.* *J. Aut.*, 5, 1, 2). It took 13 yrs. in building. On entering we stand in the part called "the house of the forest of Lebanon," prob. built of cedar-wood, the audience chamber hung round with armour (1 K. x. 16, 17), called in Tarquin "the house of the cooling of the king:" it was 100 cub. long, 50 bd., 30 hg. It was larger, and as high as the temple (vi. 2). Area of this hall surrounded by 4 rows of cedar pillars (vii. 2, 3). It was "a large central hall, open in the centre to the sky, the floor of which was surrounded with four rows of pillars, affording a promenade, above which were three tiers of galleries open to the interior, divided ea. into 15 compartments, like boxes in a theatre, but with doors communicating with ea. other." (*K. B. C.*) Beyond this great hall was a portico of pillars (v. 6), forming a colonnade conducting to the palace proper, where was first the throne-room or hall of judgment, and afterwards the private apartments. The house for Pharaoh's dau. would prob. be some portion of this part of the great palace. (2) *Shushan* (Est. i. 2, 5) prob. = the quarter of the city where the royal residence was. (3) "*The Palace*" (Phil. i. 13) must have been the barrack of the Prætorian guard attached to the Emperor's palace. (4) *The Prætorium* (Mk. xv. 16) was Herod's palace at Jerusalem (*J. Bell*, v. 4, 4), occupied by the Roman governor.

II. Bible References to Palaces.—Jerusalem famous for palatial buildings (Ps. xlviii. 3, 13). *Palace* = abode of kings (Dan. iv. 4, vi. 18); of great men (Am. iii. 9; Mic. v. 5); temple of God (1 Ch. xxix. 1, 19); house of h.-priest (Mat. xxvi. 58); *described as* high (Ps. lxxviii. 69), polished (Ps. cxliv. 12), pleasant (Isa. xiii. 22); *r. of kings* called King's house (2 K. xxv. 9; 2 Ch. vii. 11), house

Life.]

MANNERS AND CUSTOMS.

[Palaces.

of kingdom (2 Ch.); king's palace (Est. i. 5), and royal house (9); was splendidly furnished (6), surrounded with gardens (5), with terraces (2 Ch. ix. 11); under governors (1 K. iv. 6; Neh. vii. 2); attended by eunuchs (2 K. xx. 18; Dan. i. 3, 4); guarded (2 K. xi. 5); decrees issued fr. (Est. iii. 15, viii. 14), and laid up in (vi. 2); contained king's treasures (1 K. xv. 18; 2 Ch. xii. 9, xxv. 24); gorgeous dresses suited to (Lu. vii. 25); entered by gates (Neh. ii. 8); often storehouses of plunder (Am. iii. 10). *As a punishment*, spoiled (Am. iii. 11); forsaken (Is. xxxii. 14); desolate (Ps. lxix. 25, *marg.*; Ez. xix. 7); scenes of bloodshed (Jer. ix. 21); burned (2 Ch. xxxvi. 19; Jer. xvii. 27); ruinous (Is. xlii. 22, xxxiv. 13).

III. Moral and Religious Suggestions.—Our dwellings may not suffice to contain the bulky furniture of a mansion; yet may they contain happiness enough to stock a palace.

"Mid pleasures and palaces though we may roam,
Be it ever so humble, there's no place like home." (*J. H. Payne.*)

Ordinary houses become palaces when made the dwelling-places of royalty: our home may become a palace if the Great King dwell with us. "When the king removes the court, and all the carriages follow after, and when they are gone, the hangings are taken down; nothing is left behind but bare walls, dust, and rubbish. So, if God remove fr. a man or a nation, where he kept His court, His graces will not stay behind; and if they be gone, farewell peace, farewell comfort; down go the hangings of all prosperity; nothing is left behind but confusion and disorder." (*Staughton*, quot. in *Spencer's New and Old*, 91). *p. ill.* (1) *The splendour of the Church* (Song viii. 9), built up of polished stones (Ps. cxliv. 12), adorned with treasures of Divine art—contributions fr. many lands—many servants (*ministers, etc.*)—spacious—firm—provision—guests—court days—abode of Great King—habitation of God through the Spirit. (2) *The magnificence of heaven*. "My Father's house." His throne is in the heavens. (*See Heaven.*)

"O one, O only mansion,
O paradise of joy,
Where tears are ever banished,
And joys have no alloy!
Thy ageless walls are radiant
With precious stones empriced;
The saints built up its fabric;
The corner-stone is Christ.

They stand, those halls of Zion,
All jubilant with song;
And bright with many an angel,
And many a martyr throng.
The Prince is ever in them,
The light is aye serene;
The pastures of the blessed
Are decked in glorious sheen."

(*Bernard of Clugny.*)

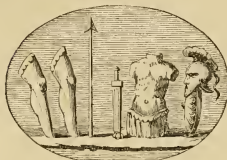
IV. Practical Hints.—1. Is our house a palace? Does the King of kings dwell with us? 2. The soul may be a palace; made so by furniture and occupant. 3. Are we preparing to enter the palace of heaven? Earthly palaces may be defiled (Pr. xxx. 28); the heavenly palace never.

Armour, No. 1.]

MANNERS AND CUSTOMS.

[Warrior

I. Descriptive.—Though familiar with weapons, etc., of Gks., Roms., Assyrians, etc., from sculptures and paintings, as well as writings, none used by Hebs. have yet been disc., nor is any sculpture known to exist on which their arms are depicted. The Bible, and comparison with military affairs of neighbouring nations, our only sources of information. Chief parts of armour named are—1. [Coat of Mail] [mail, *lit.*, a mesh, hence prop. chain armour]:



ARMOUR.

(1) of skins; (2) aft. of thick leather, sometimes padded; to which was aft. added (3) a solid plate of metal; the padding then protected the wearer fr. being galled by his harness (1 K. xx. 11; 2 Ch. xviii. 33), as the armour is sometimes styled. This coat is occasionally called a *habergeon*, Heb., *techera* (Ex. xxviii. 32, xxxix. 23; 2 Ch. xxvi. 14; Is. lix. 17; but the meaning is doubtful in Job xli. 26). To make it more flexible, the metal was put on in small pieces, like scales of fish: such was Goliath's coat (1 S. xvii. 5, where read, "a coat of mail of scales"). Ahab, also, wore a mailed coat (1 K. xxii. 34). The coat of M. is also called a brigandine (Jer. xlvi. 4, li. 3). 2. [Girdle.] Heb., *izor*, not only to hold a weapon, but piece of armour: leather studded with metal bosses; oft. richly ornamented. The gift of girdle by one warrior to another a token of highest regard (1 S. ix. 4; 2 S. xviii. 11). [When Hector and Ajax exchanged gifts, the girdle was among them.] 3. [Greaves] (1 S. xvii. 6, and Is. ix. 5, should be—"every greave of him that weareth greaves"), boots, without feet, made of stout leather, or metal. 4. [Shield.] Several kinds; Heb., *tsinnah* = the great shield [fig., defence, protection (Ge. xv. 1; Ps. xlvii. 9; Pr. xxx. 5)] (1 K. x. 16, xiv. 26, 27), usually connected with spear, and was prob. used by heavy-armed infantry. *Magen* = buckler (1 Ch. v. 18; Ez. xxvi. 8), connected with sword and bow, etc.; prob. used by light-armed infantry and chiefs. *Sohairah* = a roundel, used by archers and slingers. The s. was gen. made of light but tough wood, covered with two or more thicknesses of bull-hide, and bordered with metal. In time of peace the s. was covered to protect fr. sun: the uncovering of s. denoted coming hostilities (Is. xxii. 6). ss. wholly of brass not very common, but ss. covered with thin plates of brass, and even of silver and gold, are often mentioned (1 K. x. 16, 17; 2 Ch. ix. 14, 15). There was a boss in the centre; the handle was sometimes of metal, but more oft. of leather. In time of peace they were hung up in armouries (Song iv. 4), and sometimes suspended as an ornament on the walls of towers (Ez. xxvii. 10, 11). The ss. borne by Heb. soldiers app. to have been supported by a thong, wh. went round

the left arm and the neck (1 Ch. v. 18, xii. 8, 24; 2 Ch. xiv. 8). When attacking an enemy in a body, they held their s. in left hand, and joined them so as to present, as it were, a wall against the weapons of the foe. When scaling walls of a city, they placed them one against another over their heads. To lose a s. in battle was a disgrace: to take one fr. the enemy was esteemed an honour (2 S. i. 21; 1 K. xiv. 26). 5. [Helmet] (1 S. xvii. 5, 38; 2 Ch. xxvi. 16); at first of a beehive shape, made of osier, aft. of skins, then of many-folded cloth. The *koba* was prob. of brass, fitted w. lappets to cov. the back of head and ears. Light infantry had prob. skull-caps of felt, or quilted stuffs. "The royal helmet in Egypt had a crest; those of Asia Minor were also sometimes crested; and it is therefore not improb. that the crest was used by the Hebrews, though we have no mention of it in the Scriptures." (*T. B. C.*)

II. Bible References to Arms.—Made of iron, steel, or brass (Job xx. 24; 1 S. xvii. 5, 6); not worn in ordinary (1 S. xxi. 8); put on at first alarm (Is. viii. 9; Jer. xlvi. 3, 4). Armouries built for (2 K. xx. 13; Song iv. 4); stores of provided (2 Ch. xxxii. 5). Were provided sometimes by individuals themselves (1 Ch. xii. 33, 37); sometimes fr. public stores (2 Ch. xi. 12, xxvi. 14); often given as presents (1 K. x. 25). *Before using* were tried (1 S. xvii. 39); burnished (Jer. xlvi. 4; Ez. xxi. 9-11, 28); anointed (Is. xxi. 5); part of carried by a.-bearers (Jud. ix. 54; 1 S. xiv. 1, xvi. 21). *Of the vanquished* taken off (2 S. ii. 21; Lu. xi. 22); kept as trophies (1 S. xvii. 54), or burned (Ez. xxxix. 9, 10); of conquered peoples taken away to prevent rebellion (Jud. v. 8; 1 S. xiii. 19-22).

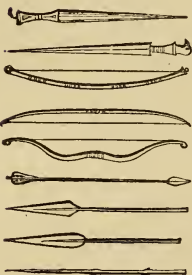
III. Moral and Religious Suggestions.—*III.* spiritual armour (Rom. xiii. 12), "*armour of light*," wherewith to fight a battle that, because for truth and godliness, may be fought openly (not as those who love darkness rather than light, their deeds being evil), and by the children of light. 2 Cor. vi. 7: "A. of *righteousness on the right hand and on the left*"—a complete covering, not an imperfect integrity, following the Lord fully. Ep. vi. 11, 13: "*Whole armour*," not a part-thoroughness; "of God," its Maker and Giver, and for whom we fight. 14: Loins, etc.; a girdle of truth to strengthen the wearer, and hold rest of a. together. *Breastplate*, righteousness, to be worn in front, in sight, near the heart. 15: If possible, keep peace (Ro. xii. 18), and when you fight, let it be to establish peace. 16: *Shield of faith*, impervious to all casuistry and darts—even fiery ones—of temptation. 17: *Helmet of salvation*. Salvation to be rejoiced in, and worn as a defence and crown (1 Thes. v. 8). *Note.*—No defence for the back. Soldiers of Christ safe while they present a bold front to the foe: their retreat not contemplated.

IV. Practical Hints.—1. Spiritual foes need spiritual armour. 2. Wisdom better than common weapons (Ecc. ix. 18). 3. God's armour the best. 4. Put on the whole of it, and while wearing it, watch and pray (Ep. vi. 18). Be not presumptuous, even when thus defended. 5. Do not boast till the victory is won (1 K. xx. 11). 6. And then we shall triumph in Him who secures the victory for us (Ro. viii. 37).

I. Descriptive.—1. [Sword.] One of the earliest ws. in use; mentioned at very begin. of Bible (Ge. iii. 24, xxxi. 26, xxxiv. 25, 26); a w. so com. as to become a synonym for war (Ez. xiv. 17). The Heb.



ARCHER.



BOW, ARROW; SPEAR, ETC.

sword was short and light. Goliath's not very heavy, for David could use it. It was pointed (Ez. xxi. 15); two-edged (Ps. cxlix. 6); sharp (Ps. lviii. 4); bright (Deu. xxxii. 41; Job xx. 25; Nah. iii. 3); had sheath (1 Ch. xxi. 27; Jer. xlvii. 6; Ez. xxi. 3-5); hung fr. girdle (1 S. xvii. 39; 2 S. xx. 8; Neh. iv. 18; Ps. xlv. 3); used by patriarchs (Ge. xxxiv. 25, xlviii. 22); Jews (Jud. xx. 2; 2 S. xxiv. 9); heathens (Jud. vii. 22); in executions (1 S. xv. 33; Ac. xii. 2). [Sword, lit. the w. for defending. A.-S., *sweord*; Ice., *sverd*; Ger. *schwert*, fr. *wehren*, to defend.]

2. [Spear.] Heb. *romach*; of var. size, etc., of wood (1 S. xvii. 7), with metal head (1 S. xvii. 7, cf. 2 S. xxi. 16), and metal point at but-end to fix in ground (2 S.-ii. 22, 23); metal head polished (Job xxxix. 23; Hab. iii. 11); those who used, spearmen (Ps. lxviii. 30; Ac. xxiii. 23); oft. horse soldiers (Nah. iii. 3). 3. [Javelin.] Heb. *chanith*; a lighter spear or dart for throwing, used by light troops (1 S. xiii. 22; Ps. xxxv. 3); the *kidon* of same nature, but heavier (Job xxxix. 23, xli. 29; Jos. viii. 18). Saul by casting one at David (1 S. xix. 9, 10) absolved him fr. allegiance; for, by anc. custom,

to throw a dart at a freedman who escaped by flight, was token of manumission. He was thereby sent out of hand—"scot-free." "But for this act of Saul, David might have been viewed as a rebel." (K. B. C.) 4. [Battle-axe; or Mace, or Club.] At first of rude make, and thrown. A throw-stick still used by Arabs, called the *hissau*; anc. known to us as crooked-billet, answering to *bomerang* of Australian aborigines. The N. American Indians still throw the tomahawk. Ez. xxvi. 9; Jer. li. 20: "rod of iron" (Ps. ii. 9) = prob. the *mace*. The maul; Heb. *maphietz* (Pr. xxv. 18) = prob. the war-hammer. 5. [Bow.] Heb. *kesheth*, and ARROWS, *hutzim*. At first made of reed, branch of tree; aft. longer, and of brass, or wood backed with horn, wholly of horn, or of ivory, shaped like

English bow; or, esp. by riding nations, like horns of buffalo (*see cut*). Used in hunting (Ge. xxvii. 3); in war (xlvi. 22; Isa. vii. 24); for shooting arrows (1 Ch. xii. 2, *marg.*), called battle-bow (Zec. ix. 10, x. 4); used by bowmen (Jer. iv. 29), archers (1 S. xxxi. 3, *marg.*; Jer. li. 3); made sometimes of steel (2 S. xxii. 35; Job xx. 24); held in left hand (Ez. xxxix. 3); drawn with force (2 K. x. 24); used by Lydians (Jer. xli. 9); Elamites (xlix. 35); Philistines (1 S. xxxi. 2, 3); Benjamites (1 Ch. xii. 2; 2 Ch. xiv. 8); given as sign of friendship (1 S. xviii. 4); furnished by state (2 Ch. xxvi. 14); of conquered, destroyed (Ps. xxxvii. 15; Eze. xxxix. 4). Arrows for long range of reed, sometimes feathered, tipped with flint. For short range, wood, headed with metal; 30 in. long, with 3 feathers, like those now used. 6. [*Sling.*] Heb. *kela* (Job xli. 28); of plaited thongs, broad in middle to hold stone (1 S. xxv. 29). Stones were cast (2 Ch. xxvi. 14) 400 feet; lumps of lead 600 feet. David used s. (1 S. xvii. 40, 50); those who used, called slingers (2 K. iii. 25); the Benjamites very skilful with s. (Jud. xx. 16).

II. Moral and Religious Analogies.—[*Sword.*] *Ill.* Word of God (Ep. vi. 17, *cf.* Heb. iv. 12); of Christ (Is. xlix. 2, *cf.* Rev. i. 16). Divine justice (Deu. xxxii. 41; Zec. xiii. 7) and protection (Deu. xxxiii. 29); of war and strife (Mat. x. 34); great calamities (Ez. v. 2, 17, xiv. 17, xxi. 9); mental anguish (Lu. ii. 35); of wicked (Ps. xvii. 13); their tongue (lvii. 4, lxiv. 3; Pr. xii. 18); their persecuting spirit (Ps. xxxvii. 14); their end (Pr. v. 4); false witnesses (xxv. 18); judicial authority (Ro. xiii. 4). Drawing the s. = war, etc. (Lev. xxvi. 33; Ez. xxi. 3-5); sheathing = peace, etc. (Jer. xlvii. 6); living by s. = rapine (Ge. xxvii. 40). [*Spear.*] *Ill.* the bitterness of the wicked (Ps. lvii. 4). [*Mace.*] *Ill.* Divine power and dest. of wicked (Ps. ii. 9). [*Bow.*] *Ill.* power (Job xxix. 20); tongue of ungodly (Ps. xi. 2; Jer. ix. 3); deceitful b. = hypocrite; does not shoot straight, arms fly back and strike the shooter (Ps. lxxviii. 57; Hos. vii. 16); broken b. = overthrow of power (1 S. ii. 4; Jer. xlix. 35; Hos. i. 5, ii. 18). [*Arrow.*] *Ill.* of Christ (Is. xlix. 2); His Word (Ps. xlv. 5); Divine judgments (Deu. xxxii. 23-42; Ps. vii. 13, xxi. 12, lxiv. 7; Ez. v. 16); afflictions (Job vi. 4; Ps. xxxviii. 2); bitter words (lxiv. 3); slander (Jer. ix. 8); false witnesses (Pr. xxv. 18); wicked devices (Ps. xi. 2); children (Ps. cxxvii. 4); lightning (lxxvii. 17, 18; Hab. iii. 11); broken a. = power destroyed (Ps. lxxvi. 3); a. falling fr. hand = power paralysed (Ez. xxxix. 3). [*Sling.*] *Ill.* The force with which God will scatter the wicked (1 S. xxv. 29); honour thrown away by fools (Pr. xxvi. 8).

III. Practical Hints.—1. Our weapons not carnal (2 Cor. x. 4). 2. Seek to be skilful in use of "sword of Spirit" (Ep. vi. 17) in parrying temptation, and transfixing or decapitating sin and error. 3. Prepare for last attack of Death—the mighty archer. 4. With shield of faith guard against the fiery darts of temptation, and the poisoned arrows of seductive speech.

"The devil hath not, in all his quiver's choice,
An arrow for the heart like a sweet voice." (*Byron.*)

Chariots.]

MANNERS AND CUSTOMS.

[Warrior

I. Descriptive.—Chariots were used both for *state* and for *war* (also in the national games—C. races). Prob. the same kind was employed for both purposes, since the word *merchabah*, wh. (Ge.



ANCIENT WAR-CHARIOT.

xlvi. 29; 1 S. viii. 11; 2 S. xv. 1) = *state-c.*, is evidently in other places (as Ex. xv. 4; Joel ii. 5) = to *war-c.*, while it is also used to include *cs.* of every kind (Is. ii. 7). Just as with us, before the founding of a national navy, merchant vessels were equipped for war; so prob. at first ordinary *c.*, with extra fittings, were employed in war. Although the invention of *cs.* is ascribed to Erichonius of Athens (1486 B.C.), it is clear that the Egyptians had them at an earlier date. They consisted "of a light pole, suspended betw. and on the withers of a pair of horses, the after end resting on a light axletree, with two low wheels. Upon the axle stood a light frame, open behind, and floored, for the warrior and his charioteer, who both stood within: on the sides of the frame hung the war-bow, in its case; a large quiver with arrows, and darts had commonly a particular sheath. . . . In fighting fr. *cs.* great dexterity was shown by the warrior, not only in handling his weapons, but also in stepping out upon the pole to the horses' shoulders, in order the better to attain his enemies, and the charioteer was an important person, sometimes equal in rank to the warrior himself." (K. B. C.)

II. Bible References.—*cs.* for travelling (Ge. xlv. 29); for war (1 K. xx. 25). *War-cs.* were armed with iron scythes, projecting laterally from the centre of wheels, to maim the enemy (Jos. xvii. 16; Jud. i. 19); at night lighted with torches (Nah. ii. 3); commanded by captains (Ex. xiv. 7; 1 K. xvi. 9); most advantageous in a flat country (Jud. i. 19; 1 K. xx. 23-25); formed part of line of battle (1 K. xx. 25); used in pursuing enemies (Ex. xiv. 9; 2 S. i. 6); were kept in *c.-cities* (1 K. ix. 19, x. 26). *War-c. used by Egyptians* (Ex. xiv. 7; 2 K. xviii. 24); Canaanites (Jos. xvii. 16; Jud. iv. 3); Philistines (1 S. xiii. 5); Syrians (2 S. x. 18; 1 K. xx. 1); Assyrians (2 K. xix. 23); Ethiopians (2 Ch. xiv. 9, xvi. 8); Babylonians (Ez. xxiii. 24, xxvi. 7); Jews (2 K. viii.); kings rode in to battle (1 K. xxii. 35), and used in common (1 K. xii. 18, xviii. 44); also used by distinguished persons (Ge. xli. 43; 2 K. v. 9, 21; Jer. xvii. 25; Ac. viii. 28; see *C. D. N. T.*, 226); often attended by running footmen (1 S. viii. 11; 2 S. xv. 1; 1 K. i. 5) [our roads were ill-made, when carriages were first intro. in this country (ab. 1555 A.D.); hence men ran by the side with long poles to insert beneath a cornice projecting fr. the roof, to prevent the carriage fr.

Life.)

MANNERS AND CUSTOMS.

[Chariots.

turning over. Hence the origin of the servant called the *footman*, and of the staff he carries on state occasions]. Were consecrated to the sun (2 K. xxiii. 11). Wheels desc. (1 K. vii. 33); bound with traces (Mic. i. 13); *drawn* by horses (2 K. x. 2; Song i. 9); asses and camels (Is. xxi. 7); value of in time of Sol. (1 K. x. 29). Charioteers employed (1 K. xxii. 34); driven by owner (2 K. ix. 16, 20); driven furiously (2 K. ix. 20; Is. v. 28; Jer. iv. 13); bounding motion (Nah. iii. 2); made a noise (2 K. vii. 6; Joel ii. 5; Nah. iii. 2; Rev. ix. 9). Intro. into Israel by David (2 S. viii. 4); increased by Sol. (1 K. x. 26), who imported them fr. Egypt (1 K. x. 28, 29). The Jews were censured for multiplying them (Is. ii. 7), and trusting in them (Is. xxii. 18, xxxi. 1); destroyed when taken in battle (Jos. xi. 6, 9; Jer. li. 21; Mich. v. 10; Nah. ii. 13).

III. Moral and Religious Suggestions.—cs. *xl.* 1—the *clouds*; move rapidly, majestically, let fall showers—largess of our bountiful Benefactor; scatter lightnings (see *Arrow*), and deal destruction, etc. (Ps. civ. 3). 2. *Judgments of God*—numerous, invincible, swift to overtake ungodly, and defend the good (Is. lxvi. 15). 3. *Angels* (2 K. vi. 16, 17, cf. Ps. lxxviii. 17); hence Milton describes the battle of the angels (*Par. Lost*, vi. 209):—

“Arms on armour clashing, bray’d
Horrible discord, and the madding wheels
Of brazen chariots, dire was the noise
Of conflict.”

4. *Prophets* (2 K. ii. 12, xiii. 14) used by their Master, the great King, both for state and war. 5. *Christ's love to His Church* (Song vi. 12). “The unexpected helps which this Church found for her return.” (*Cotton.*) 6. Triumphant passage to heaven of servants of God (2 K. ii. 11, cf. 2 Pet. i. 11).

IV. Practical Hints.—1. Useful things put to bad uses. Chariots employed in war. 2. Folly of trusting in most approved instruments of attack or defence. 3. Seek to have not only a peaceful but a triumphant departure. 4. The warrior-prophet went home in a chariot. Death will borrow its character from the life. Live like a soldier of Christ, and die like one.

“Dost thou know the fate of soldiers?
They're but Ambition's tools, to cut a way
To her unlawful ends; and when they're worn,
Hack'd, hewn with constant service, thrown aside,
To rust in peace, and rot in hospitals.” (*Southern.*)

[*Addenda.*—Carriages, rude and rare, known in France, 1547; in England, 1555. Close c. first used by persons of gentility at close of 16th century. Hen. IV. of France had one without springs. First made in England in time of Elizabeth, and called whirlicotes. Duke of Buckingham (1619) drove six horses; and Duke of Northumberland drove eight. c. was let for hire in Paris (1650), at Hôtel Fiacre: hence the name, *acre*.]

Army.]

MANNERS AND CUSTOMS.

[Warrior

I. Organization.—1. **MILITARY SERVICE:** A kind of conscription app. to have prevailed among Hebs. fr. time of exodus; borrowed prob. fr. Egypt. In second yr. aft. there was a gen. enrolment of all males above 20 yrs. of age (Nu. i. 1-54), and a second enrolment in the 40th yr. (Nu. xxvi. 2); in case of war, those who actually served were called out fr. this roll (Nu. xxxi. 3-5; Jud. xx. 8-11; 1 S. xi. 7); public notice given of exempted parties (Deu. xx. 5-8); drilling then began (1 Ch. xii. 38).



EGYPTIAN.



ROMAN.

2. **DIVISIONS OF ARMY.** (1) *Infantry* (Ge. xlix. 19; 1 S. xxx. 8; 2 S. iii. 22); bulk of A. consisted of (a) light armed troops; gen. taken fr. trbs. of Ephraim and Benjamin (2 Ch. xvii. 17); wore little armour: weapons—bow, javelin, sling, buckler. (b) Spear-men, clad in mail, fought hand to hand, armed with spears, swords, and shields (1 Ch. xii. 24-34; 2 Ch. xiv. 8). (2) *Cavalry*: The law (Deu. xvii. 16) and nature of country prevented horses fr. being greatly used, notwithstanding Solomon's innovation, for Rabshakeh (Is. xxxvi. 8) scornfully offered 2,000 horses to K. Hezekiah if he could set riders upon them. (3) *Chariots*, *q.v.* 3. **OFFICERS:** Acc. to primary principle of Theocracy, Jehovah was "the captain of the Lord's host" (Jos. v. 14, *cf.* Nu. x. 35, 36; 1 S. iv. 3, 4); there were captains of 50s (1 S. viii. 12), and of 100s, 1,000s, and 10,000s (Nu. xxxi. 48; Deu. i. 15). The captains of 1,000s attended councils of war (1 Ch. xiii. 1-3) under the name of *ketsinim* (Jos. x. 24). The whole was under command of "captain of host," or generalissimo (as Abner, Joab, Benaiah, Omri); next to him were leaders of divisions—centre, right and left wing (2 S. xviii. 2). 4. **NUMBER:** David's A. = 288,000 men, in 12 div. of 24,000 ea., wh. performed military duty a month in succession (1 Ch. xxvii. 1-15). As Solomon had 1,400 chariots and 12,000 horse, his entire army must have been very large. A. of Jehosaphat 1,160,000 (see 2 Ch. xvii. 19); of Amaziah, 300,000, besides 100,000 hired of Israel (2 Ch. xxvi. 6, 7); of Jereboam, 800,000, defeated by Abijah (2 Ch. xiii. 3).

II. Bible References to A.—**ARMY OF ISRAEL:** First mention (Ex. vii. 4); *collected* by trumpet (Jud. iii. 27, vi. 34); messengers (vi. 35; 2 S. xx. 14); other means (Jud. xix. 29, *cf.* xx. 1; 1 S. xi. 7); enrolled (2 K. xxv. 19); *called* host (Deu. xxiii. 19; 1 S. xxviii. 19); as. of living God (1 S. xvii. 26); of infantry (Nu. xi. 21; Jud. v. 15). Horse and chariots aft. time of David (1 K. i. 5, iv. 26). *Divisions*: three (Jud. vii. 16; 1 S. xi. 11); van, rear (Jos. vi. 9); comp. of 1,000s, etc. (Nu. xxxi. 14; 2 K. i. 9, 11; 1 Ch. xiii. 1, xxvii. 1); *led* by cap. of host (2 S. ii. 8; xvii. 25, xx. 23); oft. by king (1 S. viii. 20, xv. 4, 5; 2 S. xii. 29; 1 K. xxii.) Persons *liable* to serve in (Nu. i. 2, 3); exempt (a) who had builded a

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MANNERS AND CUSTOMS.

[Army.

house; (b) planted vineyard; (c) lately betrothed, (d) or newly married; (e) the timid (Deu. xx. 5-8, xxiv. 5); refusing to join, disgraced (Jud. v. 15-17), punished (xxi. 5, 8-11; 1 S. xi. 7). A. sometimes = whole nation (Jud. xx. 11); discipline (Jos. vii. 16-21; 1 S. xiv. 24-44); training (Is. ii. 4; Mic. iv. 3); supply of arms (2 Ch. xi. 12, xxvi. 14). *Before going to war*, reviewed (2 S. xviii. 1, 2, 4; 1 K. xx. 15, 27); to keep fr. sin (Deu. xxiii. 9); consulted the Lord (Jud. i. 1, xx. 27, 28); encouraged by leader (2 Ch. xx. 20); ark of God with (Jos. vi. 6, 7; 1 S. iv. 4, 5; 2 S. xi. 11, xv. 24). Priests, etc., with (Nu. x. 9, xxxi. 6; 2 Ch. xiii. 13, 14). Praise of God sung bef. (2 Ch. xx. 21, 22; drawn up with skill (2 S. x. 2); courage rewarded (Jos. xv. 16; 1 S. xvii. 25, xviii. 17; 2 S. xviii. 11; 1 Ch. xi. 6); select men for dif. enterprises (Ex. xvii. 9; Nu. xxxi. 5, 6; Jos. vii. 4, viii. 3; Jud. vii. 5, 6; 2 S. xvii. 1). Divine guidance (Jos. viii. 1, 2; Jud. i. 2; 2 S. v. 25; 1 Ch. xiv. 26); powerful by aid of God (Lev. xxvi. 3, 7, 8; Deu. vii. 24, xxxii. 30; Jos. i. 5); defeated without it (Lev. xxvi. 17; Nu. xiv. 42, 45). *Provisioning* (Jos. i. 11; Jud. viii. 5; 1 S. xvii. 17, xxv. 4-8; 2 S. xvii. 27-29); triumph (1 S. xviii. 6, 7, cf. Ex. xv. 1-21); purified aft. war (Nu. xxxi. 19-24); disbanded (1 S. xiii. 2; 1 K. xxii. 36); A. on peace footing (1 S. xiii. 1, 2; 1 Ch. xxvii. 1-15).

III. Moral and Religious Suggestions.—*As. ill.* (1) *multitude of angels* (1 K. xxii. 19; Ps. cxlviii. 2; Dan. iv. 35; Mat. xxvi. 53; imposing appearance—executing will of king—conquering enemies—vast number—celerity of movement. (2) *The Church of Christ* (Dan. viii. 10-13; Song vi. 4-10); on a campaign—no peace but by conquest—an invincible leader—numerous—victory certain—triumph eternal and glorious. (3) *Afflictions* (Job xix. 12); numerous—costly—desolating—bereaving.

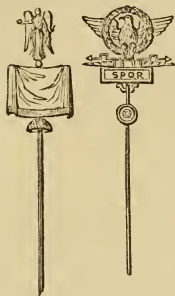
IV. Practical Hints.—1. Pray and labour for spread of that kingdom whose chief features are peace and love. 2. Support all proper means for putting an end to war. 3. In times of unavoidable war, remember it is God who giveth us the victory. 4. Enlist in army of Jesus, and be a faithful soldier in fighting against sin, error, etc.

[*Addenda.*—Ninus and Semiramis had as. numbering nearly 2,000,000. (2017 B.C.) First guards and regular troops as a *standing* A. were formed by Saul (1093 B.C.)—*Eusebius*. A. of Darius, against Alexander the Great (332 B.C.), betw. 750,000 and 1,000,000. First standing A. of modern times maintained in France by Chas. VII. (1445).]

TABLE showing strength and cost of British A. at diff. dates. P. = peace; W. = war.

Date.	Number.	Cost.	Date.	Number.	Cost.
1780 W.	110,000	£7,847,000	1850 P.	99,118	£6,763,488
1800 W.	168,000	17,973,000	1852 P.	101,937	7,018,164
1810 W.	300,000	26,748,000	1854 W.	112,977	7,167,486
1815 W.	300,000	39,150,000	1855 W.	178,645	13,721,158
1820 P.	88,100	18,253,000	1856 W.	206,836	14,545,059
1830 P.	89,300	6,991,000	1859	109,640	13,300,000
1840 P.	93,471	6,890,267	1860 W.	235,852	14,842,000

I. Descriptive.—Of Jewish s. there app. to have been 3 chief: 1. The *degheh*; the s. of ea. of 4 gen. divisions. "Large and ornamented with colours in white, purple, crimson, and dark blue."



ROMAN BANNER AND EAGLE.

(*J. B. A.*, iv. 288.) The rabbins (on Ge. xlix. 3, 9, 17, 22—a doubtful base for such a statement) assert that the first of these s.—that of Judah—bore a *lion*; the second—Reuben—a *man*; the third—Ephraim—a *bull*; the fourth—Dan—the representation of *Cherubim*; wrought into the s. with embroidered work. This because they were the leading tribes in ea. div. (Nu. i. 52; ii. 2, 3, 10, 18, 25, 34; x. 14, 18, 22, 25). 2. The *ôth*, for ea. particular tribe (Nu. ii. 2). Prob. it was merely a pole, or spear, to the end of which something—as a bunch of leaves—was fastened. 3. The *nes*, not like others borne fr. place to place, but (Nu. xxi. 8, 9) a long pole, fixed in earth. A flag was fastened at the top, wh., agitated by wind, was seen at a great distance (Jer. iv. 6, 21, li. 2, 12, 27; Ez. xxvii. 7). In order to make it visible fr. afar, it was erected on eminences, and used as a signal to assemble the army. On its appearance, the war-cry was shouted, and trumpets were blown (Is. v. 26, xiii. 2, xviii. 3, xxx. 17, xlix. 22, lxii. 10-13).

II. Illustrations.—Song ii. 4: The banner seems to = a covering. "Aft. having rescued fr. the enemy, our victorious Cap. (Heb. ii. 10) seats us at a banquet under a banner inscribed with *His name*, 'love' (1 Jo. iv. 8). His love conquered us to Himself: this banner rallies round us the forces of Omnipotence, as our protection; it marks to what country we belong—heaven, the abode of love, and in what we most glory, the cross of Christ, through wh. we triumph (Ro. viii. 37; 1 Cor. xv. 57; Rev. iii. 21); cf. with 'over me' (Deut. xxxiii. 27); 'underneath are the everlasting arms.' (*P.C.*) Song vi. 4: '*Army*'—loveliness, security, unity, loyalty. Not armed as a *city* on defensive, but as *army* on offensive. 'Banners' (Ps. lx. 4). Jehovah-nissi. (*C. D. O. T.*, 116; 2 Cor. x. 4.) Song vi. 10: The climax requires thus to be applied to the starry and angelic hosts, fr. wh. God is called the I.d. of Sabaoth. Her final glory (Ge. xv. 5; Dan. xii. 3; Rev. xii. 1). The Church Patriarchal, 'the morning'; Levitical, 'the moon'; Evangelical, 'the sun'; Triumphant, 'the bannered army' (Rev. xix. 4). Is. v. 26: *Ensign*, to call together the hostile nations to execute His *judgments* on Judæa (Is. x. 5-7, xlv. 1). Is. xi. 10: Stand, permanently and prominently, as a banner lifted up to be the rallying-point of an army (Jo. xii. 32). Is. x. 18: 'As when a standard-bearer fainteth' is

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MANNERS AND CUSTOMS.

[Standards.

rendered by Gesenius 'as when a sick man (fr. a Syriac root) wastes away.' " Deut. xxviii. 49; Mat. xxiv. 28; Lu. xvii. 37 are supposed to be *ill.* by the Roman *eagle*, or standard. [See *cut.* The letters S. P. Q. R. are the initials of the words *Senatus Populus-que Romanus* = the senate and people of Rome.]

III. Moral and Religious Suggestions.—1. National standards uplifted as the rallying-point of soldiers entering upon a bloody and costly (lives and treasure) war, to promote individual or national ambition, revenge, or aggrandizement; standard of the cross, around wh. the Church rallies, leads on to peaceful, bloodless conquests for world's good, and God's glory. 2. Although there were tribal standards, all the tribes of Israel rallied round one chief and central standard; so, though there may be denominational banners in the Church of Christ, there is only one true standard—the Cross, in which all Christians glory, and by which they will certainly conquer (1 Cor. i 12, iii. 4, 5, *cf.* Gal. vi. 14). 3. Contrast the feelings, principles, aims, etc., of those who fight under the standard, and wh. are developed, sustained, and strengthened by the Holy War in wh. they are engaged, with those suggested by common standards.

IV. Practical Hints.—1. Are we fighting under the s. of the Cross? 2. If not *with* Jesus, we are *against* Him. Apparent neutrality is real opposition. "Were a man to banish himself to some distant island, or even to enter the gates of death, he still exerts a positive influence, for he is a *loss* to his brothers; the loss of that most blessed gift of God—even that of a living man to living men—of a being who ought to have loved, and to have been beloved." (*Dr. Norman Macleod.*) 3. If you are on the side of the Cross—*i.e.* a crucified Saviour—be of good courage: the victory is certain, for He must reign, and His enemies become His footstool.

[*Addenda.*—The s. of Constantine adopted, it is said, by Eusebius, who asserts he had it fr. the emperor himself, in consequence of the miraculous app. of a cross to him, before the battle with Maxentius (Oct. 27, 312), bore the inscription "In hoc signo vinces" (= in this sign thou shalt conquer) under the figure of a cross. The famous magical s. of the Danes, taken by Alfred, A.D. 879.—*Spelman.* St. Martin's cap, and aft. the celebrated auriflamma or oriflamme, were s. of France, about 1100. The auriflamma was a costly s. belonging to Abbey of St. Denis, and suspended over the tomb of that saint (1140). Louis le Gros the first king who used it, 1124.—*Henault.* Appeared last time at Agincourt (1415). s. of Mohammed, on wh. no infidel dared look, was carried in procession ab. 1768, when several hundred Christians, ignorantly looking on it, were massacred by the Turks. The British s. first hoisted on Tower of London, and on Bedford Tower, Dublin, and displayed by the Foot Guards on union of the two kingdoms, Jan. 1, 1801. The *honour of the flag salute* at sea was exacted by England fr. early times; but formally yielded by the Dutch, in 1673, after many defeats. Louis XIV. forced the Spaniards to lower their flag to French, 1680. (*Henault.*) Union Jack so called in *all.* to the union with Scotland. Jack is a corruption of "Jacques" or James. In 1801, the banner of St. Patrick was blended with it, and thus was formed the present union flag.]

Sieges.]

MANNERS AND CUSTOMS.

[Warrior

I. Descriptive.—[SIEGE, orig. a *seat*; a *sitting* down with an army round or before a fortified place, to take it by force. Fr., It., *seggio*—*sedio*, seat; *assedio*, siege; Lat., *sedes*, a seat; *sedeo*, to sit.]



ANCIENT BATTERING-RAM.

When a town was threatened, it was first invited to surrender (Deu. xx. 10; Is. xxxvi. 1-20, xxxvii. 8-20); if the besieged concluded to capitulate, the principal men went out to

make terms; hence, "to go forth," or "come out of," = to surrender by capitulation (1 S. xi. 3, 10, 11; 2 K. xviii. 31, xxiv. 12; Jer. xxi. 9, xxxviii. 17, 18). 1. In anc. times the enemy surrounded the city, 2 or 3 deep, and took it by ASSAULT, hence the phrases "to encamp against a city," etc. (Jos. x. 5; Jud. ix. 50; 1 S. xi. 1; 2 K. xxv. 1; Is. xxix. 3). 2. When the siege promised to be long, the besiegers dug a ditch betw. themselves and the city, and another, parallel to it, outside, to enclose their camp. The besieged, shut up, perished by famine, pestilence, and missiles (2 K. vi. 28-31, xxv. 1; Jer. lii. 4; Ez. iv. 2, xvii. 17, etc.) This mode was called CIRCUMVALLATION, connected with which was—3. The MOUND, a huge "bank" of earth cast against the city, by which, as an inclined plane, the besiegers might enter (Deu. xx. 19, 20; 2 S. xx. 15). 4. Meanwhile, BATTERING-RAMS (see *cut*) were moved forward to batter down the walls (Ez. iv. 2, xxi. 22, xxvi. 9); and—5. CATAPULTS were employed to hurl large stones at the walls, etc. The Jews are said to have invented "engines" for propelling arrows and stones (2 Ch. xxvi. 15), and this is confirmed by Pliny, who (vii. 56) says the *balista*, a machine for throwing stones, was devised in Syria. "Engines of shot" (Jer. vi. 6, *marg.*, xxxii. 24, *marg.*; Ez. xxvi. 8, *marg.*, but incorrectly). Meanwhile, also—6. All supplies of food and water were cut off. Sometimes, if the besieged had wells inside the city, they filled up the fountains outside to harass the besiegers (2 Ch. xxxii. 3, 4; Is. xxii. 9-11). To protect a city there was—1. The WALL (Heb., *choma*), sometimes double or triple (2 Ch. xxxii. 5), lofty and broad (Jer. li. 58). 2. Towers (Heb., *migdaloth*), erected at intervals along the walls and over the gates. These

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MANNERS AND CUSTOMS.

[Sieges.

served as (1) strong and large platforms for warlike engines, catapults, etc. (2 Ch. xxvi. 15); and (2) posts of observation (2 S. xiii. 34, xviii. 25, 27; 2 K. ix. 17-19). [On this acc. prophets are often comp. to watchmen in towers (Ez. iii. 17, xxvii. 11, xxxiii. 1-9.) 3 BULWARKS, or BASTIONS, projections along the wall, and at angles, for engines, etc. (2 Ch. xxvi. 15). 4. A FOSSE, or DITCH, outside, and inside the outer wall, when there were two walls (Is. xxii. 11). 5. GATES, covered with plates of iron, and fastened with bars (Ps. cvii. 16; Is. xlv. 2). When a breach in the wall was effected, the besieged oft. erected another wall inside, removing adjacent houses to do so (Is. xxii. 10). The CAPTURE was usually attended by horrible atrocities (2 Ch. xxxvi.), and the walls were razed; hence, "to draw a city with ropes," etc. (2 S. xvii. 13), was a proverbial boast. (*Jahn*.)

II. Bible References to Sieges.—MEMORABLE SS.: *Jericho* (Jos. vi. 2-20; *C. D. O. T.*, 164); *Ai* (vii. 2-4; viii. 1-19); *Makkedah* (x. 28); *Libnah* (29, 30); *Lachish* (31, 32); *Eglon* (34, 35); *Hebron* (36, 37); *Debir* (38, 39); *Shechem* (Jud. ix. 34-45); *Thebes* (50); *Jabesh-Gilead* (1 S. xi. 1); *Keilah* (xxiii. 1); *Ziklag* (xxx. 1, 2); *Rabbah* (2 S. xi. 1, xii. 26-29); *Gibbethon* (1 K. xvi. 15); *Tirzah* (xvi. 17); *Samaria* (xx. 1; 2 K. vi. 24, xvii. 5); *Ramoth-Gilead* (1 K. xxii. 4, 29); *cities of Galilee* (2 K. xv. 29); of *Judah* (2 K. xviii. 13); *Jerusalem* (2 K. xxiv. 10, 11, xxv. 1, 2).

III. Moral and Religious Suggestions.—1. To rule one's spirit greater than to take a city (*Pr.* xvi. 32; *C. D. N. T.*, 288). 2. The omnipresence of God surrounds us, as besiegers a "shut up" city (*Ps.* cxxxix. 5). 3. As besiegers surround, assault, and capture a city, so the judgments of God invest the wicked (*Mic.* v. 1). 4. The Church, in her affliction, cut off fr. external support, and harassed by enemies, and with small supplies, like a besieged city (*Is.* i. 8). 5. The soul, besieged by providence and grace, summoned to surrender to the rightful King: like the siege of a rebellious city. (See Bunyan's *Holy War*, siege of town of Mansoul.)

IV. Practical Hints.—1. We have been long besieged: have we surrendered? 2. If we hold out to the end in a proud and stubborn resistance, we shall be overwhelmed with endless and irremediable destruction. 3. Better that Jesus should reign over us than overthrow us. 4. The heavenly city secure from all attack; a "city which hath foundation;" its gates stand open for ever (*Rev.* xxi. 25).

[*Addenda*.—Siege of Azoth, by Psammetichus the Powerful, longest on record, 19 yrs. (*Usher*); 29 yrs. (*Herodotus*). s. of Troy most famous, occupied 10 yrs. (1184 B.C.) Bomb-vessels first used at s. of Algiers (1816), by Renan, a Frenchman. Covert-way first used at s. of Bommel (1794). First s. at wh. cannon was used, Calais (1388). Largest cannon known in Europe used at s. of Candia, by Turks (1667). Charles XII. killed at s. of Frederickshald (1718). Vauban first came into notice at s. of Maestricht (1676). The French, taught by Mr. Muller, an English engineer, first practised the art of throwing shells at s. of Mothe (1634). Red-hot balls first thrown with certainty at s. of Stralsund (1715).]

Battles.]

MANNERS AND CUSTOMS.

[Warrior

I. Descriptive.—1. **BEFORE BATTLE.** The arms were put in order, the shields anointed, and the soldiers took food (Is. xxi. 5; Jer. xlv. 3, 4). Kings and generals (except they wished to remain unknown as Josiah at Megiddo (2 Ch. xxxv. 22; see also 1 K. xxii. 30-34), put on splendid apparel, called in Heb. *hadri kadesh*, *i. e.* the sacred dress (rendered, Ps. cx. 3, "Beauties of holiness.")

2. **BATTLE ARRAY.** Precise "order of battle" uncertain; but the phrase "leader of a *third* part" (Ge. xiv. 14, 15; Jud. vii. 16-19; Ex. xiv. 7, xv. 4; 2 K. vii. 2, xvii. 19, x. 25) seems to point to the usual *three parts* of a line of battle—centre, with right and left wing. At this point (*i. e.* before the time of the kings) the priests exhorted the soldiers to behave valiantly (Deu. xx. 3, 4). In after-times they were harangued by kings and generals (2 Ch. xiii. 4). Sometimes sacrifices were then offered, by a prophet, or some official in his presence (1 S. xiii. 8-13), and then—the last ceremony—called "*the sounding*"—the blowing of the sacred trumpets by the priests (Nu. x. 9, 10; 2 Ch. xiii. 12-14).

3. **THE ATTACK.** At a distance of 3 or 4 furlongs, the Gks. sang a war-song (resembling 2 Ch. xx. 21), and they then raised a shout, *ἀλαλάζων*; this the Hebs. also did (1 S. xvii. 52; Jos. vi. 6; Is. v. 29, 30, xvii. 12; Jer. iv. 19; xxv. 30). [An example of the battle-shout is given Jud. vii. 20.] In the charge, the first attack was prob. made by light-armed infantry [at one time the whole Heb. army was composed of foot-soldiers], archers and slingers, spread out, and by their missiles sought to throw the enemy into confusion. The heavy-armed centre then rushed, with levelled spears, at full speed. Swiftmess of foot, in a soldier, is often named as a quality of high importance (2 S. iii. 19-24; 1 Ch. xii. 8; Ps. xviii. 33). The contest was now hand to hand, and hence the slaughter—in proportion to the whole number engaged—was immense.

4. **STRATAGEMS.** Very oft. the Hebs. divided the army, and placed one part in ambush (Ge. xiv. 14-16; Jos. viii. 12; Jud. xx. 39). In these early times, it was the opinion that deception of any kind, however unfair, might be employed in war [a proverb "All is fair in war"]; yet only one case is noted in the Bible (Ge. xxxiv. 25-31).

5. **OMENS.** The Heb. on the verge of battle rejoicing at signs of approaching storm, indulging the hope that God was coming in clouds to aid them (1 S. vii. 10; Jud. v. 20, 21; Jos. x. 12-15; Hab. iii. 11).

6. **SHOCK OF ARMS.** Orientals attack with great vehemence: if the enemy maintains an unaltered front, they retreat, and presently return with increased ardour. The Roman practice was to stand still and receive the attack. To this there are many allusions (1 Cor. xvi. 13; Gal. v. 1; Ep. vi. 14; Phil. i. 27; 1 Thes. iii. 8; 2 Thes. ii. 15).

7. **VICTORY.** Return of conquerors hailed with loud acclaim; people of cities went out to meet them; women dancing, singing, and playing on mus. instruments (1 S. xviii. 6, 7). Elegies were composed for the dead (as by

Life.]

MANNERS AND CUSTOMS.

[Battles.

David, 2 S. i. 17-27). Valiant soldiers especially honoured (Jud. i. 12; 1 S. xvii. 25, xviii. 17). 8. SPOIL. All spoil taken fr. Canaanites destroyed by fire (Deu. xiii. 16); for breaking this command Achan punished (Jos. vii.) Spoil taken by any other people to be enjoyed by the victors. Half to be given to those who remained at home (Ps. lxxviii. 12). Each party was to present a portion ($\frac{1}{500}$ th in one case, $\frac{1}{50}$ th in another) to the Levites, for the support of religion. And it was prob. the custom to make a special offering to God as an atonement for any sin during the campaign (Nu. xxxi. 50).

II. Memorable Battles.—B. OF BETH-HORON (Jos. x. 1-15; *C. D. O. T.*, 166) marked by supernatural lengthening of the day,—the sudden storm,—and resulting in seizure by Israel of the very heart of Canaan. One of the 18., says Stanley (*S. J. C.*, i. 238), “which decided equally the fortunes of the world and of the Church.” B. OF MEROM (Jos. xi. 1-15; *C. D. O. T.*, 168). The last effort of defeated Canaan under the united kings of the north; a n. by wh. previous conquests were secured, and future government placed on a safe basis. B. OF MEGIDDO (Jud. iv. 1-21; *C. D. O. T.*, 174). “It ranks in sacred history next after Beth-horon amongst the religious battles of the world.” (*S. J. C.*, i. 328). Immortally associated with the names of Deborah and Barak; and marked by final subjugation of the remnants of the old Canaanitish race. B. OF JEZREEL (Jud. vii. 1-25; *C. D. O. T.*, 176). Identified with the name of Gideon; marked by the night attack of his 300 men, armed with pitchers, lamps, and trumpets.

III. Moral and Religious Suggestions.—1. One great battle against sin and its fruit (error, ignorance, superstition) in which all should engage. 2. It has waged long, apparently with varying success, but tending to ultimate victory. 3. By temporary defeats, men learn to win a certain triumph (as Peter the Great learned by many disasters how at length to conquer Charles XII.) 4. The ocean tidal waves roll back, and gather force for next inflow, till after many recessions high tide is attained. So the ocean of truth will reach high tide in the world, though the waves seem sometimes to flow back (Is. xi. 9; Hab. ii. 14.) 5. Horrors and costs of war.

“It was the English, Kaspar cried,
That put the French to rout;
But what they killed each other for
I could not well make out.
But everybody said, quoth he,
That ’twas a famous victory.
And everybody praised the Duke
Who such a fight did win.
But what good came of it at last?
Quoth little Peterkin;
Why that I cannot tell, said he,
But ’twas a famous victory.” (*Southey.*)

IV. Practical Hints.—1. Spread and live the Gospel of Peace (Mat. xxvi. 62, *ill.* the nations that have been most warlike, their territory and moral character—Greece, Rome, etc.) 2. Seek peace, and pursue it.

Prisoners.]

MANNERS AND CUSTOMS.

[Warrior

I. Descriptive.—Anc. the power of conqueror owned no limitation: flocks, herds, fruits of earth, houses, became their possession; cities were razed to the ground, and women and children sold into

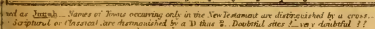


CAPTIVES.

slavery (2 S. v. 21; 2 Ch. xxv. 14; Hos. x. 5, 6; Jer. xlvi. 25, xlviii. 7). The men, esp. soldiers and makers of arms, were sent away captive into dist. provinces; hence, great lamentation among conquered. Those able, escaped (Is. xvi. 1-6; Jer. xli. 5, xliii. 6); those unable, threw away their valuables (Ez. vii. 19); the fugitives hid themselves in caves, or among mt. fastnesses: hence, God, on acc. of protection afforded, is called a "*Rock*" (Jud. xx. 47, 48; Jer. iv. 29, xvi. 16, xxii. 20; Ez. vii. 7, 17; Is. xxvi. 4). Sometimes the conquered were merely made tributary (2 S. viii. 6; 2 K. xiv. 4). This, however, was a great indignity and reproach, for various reasons (2 S. viii. 6; 2 K. xix. 6-13; Is. vii. 20; Ps. ix. 20). Anciently, nations could not be humane in war, as modern nations, without exposing themselves to injury (Nu. xxxi. 14, 15; 2 S. xii. 31, cf. x. 1-5, xi. 1; Am. i. 13; 2 S. viii. 2, cf. 2 K. iii. 27; Am. ii. 1). The Hebs. were comp. mild (2 S. viii. 2; 1 K. xx. 30-43; 2 K. vi. 21-23). They held it unlawful to keep their brethren in bondage who were taken in war; hence the prophet Oded not only obtained fr. Israelites the release of 200,000 prisoners, but procured their safe return home, and the restoration of their property (2 Ch. xxviii). Still, in their wars the Hebs. were sometimes very cruel, showing how even such a people, and under such a government, may have the worst passions inflamed by war (2 K. xv. 16; 2 Ch. xxv. 12; Jud. viii. 4-21, xx. 1-30). "If the conqueror came in the capacity of a revenger of former injuries, he frequently cut down trees, obstructed the fountains, filled the cultivated fields with stones, and reduced the ground to a state of barrenness for many years. This mode of procedure was forbidden to the Hebrews (Deu. xx. 19, 20); but the prohibition was not always regarded (1 Ch. xxv. 1;



Explanation.—Scriptural Names, DAMASCUA Casa. Names of Towns occurring only in the Old Testament are thus, YAMMOUS &c.—Classical Names, Pella. Modern Names, Rabbat. Cities of Decapolis.



Life.]

MANNERS AND CUSTOMS.

[Prisoners

2 K. iii. 18-25). The captivated kings and nobles were bound, their eyes were put out, and their bodies mutilated; they were thrown upon the ground, and trodden under feet till they died (Jud. i. 6, 7; 2 K. xxv. 7; Jos. x. 24). The captives were sometimes thrown down upon thorns, sawn asunder, or beaten to pieces with threshing instruments" (2 S. xii. 31; 1 Ch. xx. 3; Jud. viii. 7).—(*Jahn. J. B. A.*, iv. 295.)

II. Moral and Religious Suggestions.—1. The lost prisoner (1 K. xx. 39, 40) may remind us of what we have to keep and guard, and are in danger of losing through being cumbered with many things (as the danger of losing opportunities, the soul, etc.) Shall we say, when the King comes and inquires what has been done with time, talent, etc., "As thy servant was busy here and there, he was gone"? ("A charge to keep I have," etc.) 2. The horrors of war should induce us to pray, when one is impending,

"Oh, spare the wounds our bleeding country fears,
The thousand ills that civil discord brings!
Oh, still the noise of war, whose dread alarms
Frighten repose from country villages,
And stir rude tumult up, with wild destruction,
In all our peaceful cities!" (*Rowe.*)

For though the victory should be ours, at its close we may say,

"This day hath made
Much work for tears in many an English mother,
Whose sons lie scattered on the bleeding ground.
Many a widow's husband grovelling lies,
Coldly embracing the discolour'd earth." (*Shakspeare.*)

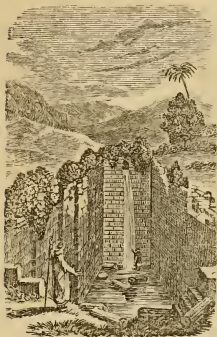
3. *Prisoners of hope*: God's prisoners (Ps. lxi. 33), waiting for His deliverance (Ps. cxlvi. 7). 4. Better be prisoners in the chamber of affliction, in the house of mourning, etc., than, by fighting against God, incur the penalty of being shut up in the prison-house of the lost ("spirits in prison," 1 Pet. iii. 19; 2 Pet. ii. 4; Jude 6, 13),

"Where peace
And rest can never dwell, hope never comes,
That comes to all." (*Milton.*)

III. Practical Hints.—1. Be thankful that Christianity, and civilization as its result, have mitigated the horrors of war, and will one day utterly abolish it. 2. If prisoners of hope, then patiently submit to the will of God.

[*Addenda.*—The custom of reducing to slavery those taken in war continued till about 13th cent., when the plan of exchanging began. Foreign *p.* in England in 1779 = 12,000. Number exchanged with France in 1781 = 44,000. In 1798 there were 6,000 English in France, and 27,000 French in England; and in 1811 the numbers respectively were 10,300 and 47,600.]

I. Historical.—Anc. J. = J. of O. T., *i. e.* J. fr. its origin to ab. 400 B.C. 1. NAME (= *foundation of peace*, or, *inheritance of peace*; or, *vision of peace*) first occurs Jos. x. 1. 2. ORIGIN: J. prob. the



POOL OF SILOAM.

Salem of Melchizedek (Ge. xiv. 18; *C. D. O. T.*, 28); for J. = Salem (Ps. lxxvi. 2), and Josephus has no doubt of it (*J. Ant.*, i. 10, 2, vii. 3, 2, *cf.*, also Ps. cx. J. = Jebus or Jebusi, fr. its occupants the Jebusites (*cf.* Ez. xvi. 3), referred to in desc. of its situation (Jos. xv. 8, xviii. 16, 28). 3. EARLY HIST.. On Moriah (*q. v.*), an eminence aft. included in the city, hallowed to all time by Abraham's offering (Ge. xxii. 1-18; see *Abraham*; also *C. D. O. T.*, 38). King of J.—Adoni-zedek—slain (Jos. x. 5, 16, 26). J. sacked (Jud. i. 8), but Jebusites kept the stronghold of Zion (Jos. xv. 63; Jud. i. 21); hence the Hebs. would not sojourn in that “city of strangers” (xix. 10-13). 4. UNDER THE MONARCHY: *David* having united the whole nation, resolved to attack it, and offered the generalship of his army to whomsoever stormed the citadel; this was done by his nephew Joab, and Zion was aft. called “the city of David,” and J. became the capital of his kingdom (2 S. v. 6-10; 1 Ch. xi. 4-9). While the attempts of Philistines were being twice defeated (2 S. v. 17-25; 1 Ch. xiv. 8, 12; *J. Ant.*, vii. 4, 1); Hiram of Tyre formed an alliance (2 S. v. 11, 17-25; 1 Ch. xiv. 8-17), and after the ark was brought in (2 S. vi. 12-15; 1 Ch. xv. 25-28). *Solomon* (*C. D. O. T.*, 218-221) beautified the city by var. buildings—Temple, palace, etc.; improved the walls (*J. Wars*, v. 5, 1; *Ant.*, viii. 2, 1; 6, 1; 1 K. iii. 1, ix. 15-24); and repaired the roads (*J. Ant.*, viii., 7, 4), leaving it wealthy; it was a tempting prey under *Rehoboam*, in whose 4th yr. (ab. 970 B.C.) Shishak, K. of Egypt, plundered it (1 K. xiv. 25; 2 Ch. xii. 9, *cf.* 1 K. x. 17); another attempt by Zerah the Cushite (2 Ch. xiv. 9) was defeated by *Asa* in the b. of Marethah (940 B.C.) Aft. a 10 yrs.’ interval of peace, the treasures were sent as a bribe to Benhadad, k. of Damascus (2 Ch. xvi. 2, 3; 1 K. xv. 18). *Jehoshaphat* restored the city (2 Ch. xix. 8-11, xx. 5); but his son *Jehoram* having encouraged idolatry (2 Ch. xxi. 11, xxiii. 17), it was again besieged and taken. Aft. a brief decline (2 Ch. xxiv. 7), there was again an interval of rest and zeal for Jehovah (14; 2 K. xii. 6-16). In *Amaziah*’s time it was plundered by Joash, k. of Israel (2 K. xiv. 11-14; 2 Ch. xxv. 21-24); but *Uzziah* (xxvi. 9, 15) and *Jotham*

1 life.]

MANNERS AND CUSTOMS. [Jerusalem, Ancient.

(xxvii. 3; 2 K. xv. 35) repaired it. *Ihezekiah* (*C. D. O. T.*, 264) took steps to avert a threatened siege (2 K. xx. 20; 2 Ch. xxxii. 4, 30; Is. xxii. 9-11), and the Assyrians were miraculously destroyed (2 K. xix. 32-35; *C. D. O. T.*, 266). *Manasseh* restored the walls aft. his captivity (2 Ch. xxxiii. 1-16). In reigns of *Jehoahaz*, *Jehoiakim*, and *Jehoiachin*, the k. of Babylon, and prob. also of Egypt, took and plundered it (2 K. xxiii. 31-xxiv. 16; 2 Ch. xxxvi. 1-10). During reign of *Zedekiah*, Nebuchadnezzar laid siege to J. The k. of Egypt marched to its relief; the siege was raised, and many Jews escaped (*Jer.* xxxvii. 5-15). The Chaldeans returned, and, aft. a siege of 18 mo., took the city (2 K. xxv. 1-10; 2 Ch. xxxvi. 11-19; *Jer.* xxxii. 24, xxxviii., xxxix. 1-8; lii. 1-14, *cf. J. Ant.*, x. 8, 2; *C. D. O. T.*, 270); many of the pop. carried into cap. (*Jer.* lii. 15, 28-30); others went into Egypt (xliii. 4, 7). On the overthrow of Babylon (*C. D. O. T.*, 274) by Cyrus, J. revived. Cyrus (B.C. 536) permitted many Jews to return (*Ezra* iii., iv.; *C. D. O. T.*, 278). Ab. 446 B.C. *Nehemiah* began his work of restoration and reformation (*C. D. O. T.*, 288; *Neh.* For intermediate history, see *Connexion*).

II. Bible References.—Salem (*Ge.* xiv. 18; *Ps.* lxxvi. 2). Jebus (*Jos.* xv. 8, xviii. 28; *Jud.* xix. 10); allotted to Benj. (*Jos.* xviii. 28); part taken by Judah (*Jud.* i. 8); chosen by God (2 Ch. vi. 6; *Ps.* cxxxv. 21). *Called*: City of God (*Ps.* xlvii. 4, xlviii. 1); of the Lord (*Is.* lx. 14); of Judah (2 Ch. xxv. 28); of great king (*Ps.* xlviii. 2; *Mat.* v. 35); of solemnities (*Is.* xxxiii. 40); of righteousness (*i.* 26); of truth (*Zec.* viii. 3). Holy C. (*Neh.* xi. 1; *Is.* xlviii. 2; *Mat.* iv. 5); Throne of Lord (*Jer.* iii. 17); C. not forsaken (*Is.* lxii. 12); Faithful C. (*Is.* i. 21, 26); Zion of Holy One (*Is.* lx. 14). *Description*: beautiful (*Ps.* xlviii. 2); compact (*Ps.* cxxii. 3); comely (*Song* vi. 4); perfection of beauty (*Lam.* ii. 15; joy of earth (*Ps.* xlviii. 2; *Lam.* ii. 15); princess (*Lam.* i. 1); great (*Jer.* xxii. 8); mountains around (*Ps.* cxxv. 2); wall (1 K. iii. 1); forts (*Ps.* xlviii. 12, 13).

III. Moral and Religious Suggestions.—*III.* The Church (*Gal.* iv. 25, 26; *Heb.* xii. 22). Church glorified (*Rev.* iii. 12, xxi. 2, 10); protection of saints (*Ps.* cxxv. 2); fulfilment of prophecy—see *above*.

“Lord, Thou didst love Jerusalem;
Once she was all Thine own;
Her love Thy fairest heritage,
Her power Thy glory’s throne:
Till evil came and blighted
Thy long-loved olive-tree;
And Salem’s shrines were lighted
For other gods than Thee.

Then sunk the star of Solyma,
Then pass’d her glory’s day,
Like heath that in the wilderness
The light wind blows away.
Silent and waste her bowers
Where once the mighty trod,
And sunk those guilty towers
Where Baal reign’d as God.”

(Moore.)

IV. Practical Hints.—1. Mercy and wisdom of God in providing such a capital for Jewish people. 2. Influence of such a city in giving political power to a people who once were not a people. 3. Terrible consequences of rebellion against God. 4. As sin involved the people in effects of Divine wrath, so their repentance secured His mercy. This true of individuals as of cities.

Jerusalem, Mod.]

MANNERS AND CUSTOMS.

[Political

I. Historical.—1. NAME. Heb. *Yerūshala'im*; LXX.; Ἱερουσαλήμ; N.T. Ἱεροσόλυμα; vulg. *Hierusalem* and *Hierosolyma*. Called also 1. *Ariel* = the lion of God (Is. xxix. 1, 2, 7, cf. Ez. xliii. 16).



MODERN JERUSALEM.

2. ἡ ἁγία Πόλις = the Holy City (Mat. iv. 5, xxvii. 53). 3. *Ælia Capitolina*; so called by Hadrian (Ælius Hadrianus) on his rebuilding the city, A.D. 135, 136. 4. Arabic names are: *El-Khuds* = the Holy; or, *Beit-el-Mukdis*

= the holy house, or sanctuary. 2. MOD. HIST. of J. fr. time of Neh. (ab. 400 B.C.) to the present day. See *Connexion*. Begin here at ab. 60 B.C. Taken by Pompey (63 B.C.), who entered, but did not plunder Temple (*Tacitus Hist.*, v. 9). B.C. 54, Crassus took away ab. £2,000,000 of treasure. B.C. 47, Herod makes his first app. (aged 25, or more prob. 15) at J. B.C. 40, aft. fighting in streets, J. fell into hands of Parthians. B.C. 39, Herod, having ret. fr. Rome, K. of Judæa, besieged J. at head of Rom. army. (*J. Wars*, i. 18, 2; *Ant.*, xiv. 16). B.C. 34, Cleopatra visited J. B.C. 31, B. of Actium; earthquake at J., fr. 10,000 to 20,000 killed. B.C. 16, Temple finished. B.C. 4, Jesus Christ born; Herod died a few months aft. A.D. 29, first recorded vis. of Jesus since boyhood. A.D. 43, Paul's first vis. aft. conversion. A.D. 44, murder of St. James (Ac. xii. 1). A.D. 66, great tumults betw. Jews and Roms. A.D. 70, Titus at head of 30,000 Roms. besieges J., and utterly dest. the city. Hadrian builds a new city, and A.D. 136 named it *Ælia Capitolina*, and forbade Jews to enter it. This prohibition cont. in force till ab. 350 A.D., when they were permitted to enter once a year. Its name—Jerusalem—was almost forgotten, and not revived till time of Constantine (ab. A.D. 335). Julian (A.D. 362) attempted to rebuild Temple, with design of restoring Jewish worship: "But a sudden whirlwind and earthquake shattered the stones of former foundations; the workmen fled for shelter to one of neighbouring churches, the doors of wh. were closed against them by an invisible hand, and a fire issuing fr. the Temple-mount raged the whole day and consumed their tools. Numbers perished in the flames. Some who escaped took refuge in a portico near at hand, wh. fell at night and crushed them as they slept. . . . The event

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MANNERS AND CUSTOMS.

[Jerusalem, Mod.

was regarded as a judgment of God upon the impious attempt of Julian to falsify the predictions of Christ; a position wh. Bp. Warburton defends with great skill in his treatise on the subject." (*S. B. D.*) Aft. having been captured by the Persians (June, A.D. 614), and recovered by Heraclius (A.D. 628), the patriarch Sophronius surrendered it to the Khalif Omar (A.D. 637). It remained under Mohammedan rule for many yrs., Christian pilgrims being treated with great severity. The crusaders besieged (June, A.D. 1099) and took it (July 15th). For 88 yrs. it was in Christian keeping, Godfrey of Bouillon being first Christian king; and then Saladin retook it A.D. 1187). With demolished walls it was ceded to Christians (1219), and David of Kerak again dismantled it (1239). In 1243 it once more fell into Christian hands, but the year after it "again reverted to the Mohammedans, in whose hands it still remains. The defeat of the Christians at Gaza was followed by the occupation of the Holy City by forces of Sultan of Egypt. In 1277 it was nominally annexed to Sicily. In 1517 it passed under Sultan Selim I. and his successor Suliman built present walls (1542). Mohammed Ali, Pasha of Egypt, took possession in 1832. In 1834 the Fellalim held it, and in 1840, after bombardment of Acre, it was again restored to the Sultan (*S. B. D.*; see Gibbon's *Dec. and Fall*; *R. B. S.*, i. 365-407).

II. Bible References.—Rom. gov., seat of (Mat. xxvii. 2, 19), trans. to Cæsarea (Ac. xxiii. 23, 24, xxv. 1-13). *Christ* preached in (Lu. xxi. 37, 38; Jo. xviii. 20); miracles in (Jo. iv. 45); publicly entered (Mat. xxi. 9, 10; *C. D. N. T.*, 160). Wept over (xxiii. 37; Lu. xix. 41; *C. D. N. T.*, 160); crucified at (Lu. ix. 31; *C. D. N. T.*, 98; Ac. xiii. 27, 29); Gospel first preached at (Lu. xxiv. 47; Ac. ii. 14; *C. D. N. T.*, 210); Holy Ghost first given at (Ac. i. 4, ii. 1-5); first persecution (Ac. iv. 1, viii. 1); first Church council (Ac. xv. 4, 6).

III. Moral and Religious Suggestions.—1. Julian, the apostate, *ill.* the folly of attempting to disprove Divine predictions. 2. Its history a memorable instance, among many, of fulfilment of prophecy.

"Lost Salem of the Jews, great sepulchre
Of all profane and of all holy things;
Where Jew, and Turk, and Gentile yet concur
To make thee what thou art! Thy history brings
Thoughts mix'd of joy and woe. The whole earth rings
With the sad truth which He has prophesied
Who would have shelter'd with His holy wings
Thee and thy children. You His power defied:
You scourg'd Him while He lived, and mock'd Him as He died."

(Brainard.)

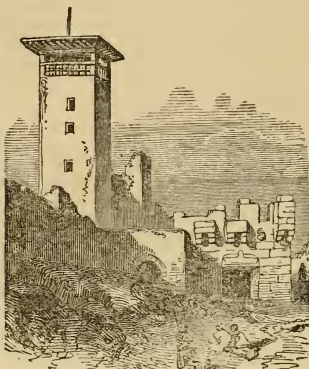
IV. Practical Hints.—1. None can contravene the purposes of God. 2. An awful thing to fight against God. 3. The wise and merciful government of God, better than the capricious and arbitrary rule of men.

Damascus.]

MANNERS AND CUSTOMS.

[Political

1. Description.—1. NAME: Gk., *Δαμασκός*=Damascus=*activity, alertness*, perh. in ref. to its traffic. 2. SITUATION: 53 m. S.E. of Beyrout; in a vast and fertile plain, 30 m. in diam., E. of Anti-Libanus,



DAMASCUS. (View of part of wall.)

watered by the *Barada* (= "Abana" of Bible; see *Rs. of D.*) So beautiful, that Mohammed, approaching it, said, "Man can have but one Paradise in life—my Paradise is fixed above;" and turned away without entering that glorious city, lest it should tempt him fr. his prophetic mission." (Stanley, *Serm. in East*, 63; *S. S. P.*, 410; Addison's *Dam. and Palmyra*, ii. 92; Porter's *Five Yrs. in Dam.*) "In the midst of this plain lies at your feet the vast lake or island of deep verdure, walnuts and apricots waving above, corn and grass below; and in the midst of this mass of foliage rises, striking out its white arms of streets

hither and thither, and its white minarets above the trees which bosom them, the city of D."

II. Historical.—Acc. to Josephus (*J. Ant.*, i. 6), D. was founded by Uz, s. of Aram, grand-s. of Shem. First named in Scripture (Ge. xiv. 15) in con. with Abraham, whose steward, Eliezer, was a Damascene (xv. 2). Tradition asserts that Abram, on his way to Canaan, stayed some time at D. If Haran was in the neighbourhood (acc. to Dr. Beke), this may have been so. D. reduced to subjection by David (2 Sam. viii. 5, 6; 1 Ch. xviii. 5, 6), who prob. allowed a native prince, said to be Hadad (*J. Ant.*, vii. 5, 2), to retain the throne. In time of Sol., one Rezon took D. (1 K. xi. 23-25). Aftwds. Ben-Hadad occ. the district (1 K. xx. 34), and his son, the foe of Ahab. (xx, xxii; 2 K. vi, vii.) To him succeeded Hazael (viii. 15), and then his son Ben-Hadad (xiii. 3, 24), in whose reign it may have been that D. was subjected by Jeroboam II., k. of Israel (xiv. 28). We hear no more of D. till time of Ahaz, who, having asked aid of Tiglath-Pileser, the Assyrian came, killed Rezon, and occ. D., where he was met by Ahaz (xvi. 5-10). This predicted (Is. xvii.; Am. i. 3-5). Further troubles foretold (Jer. xlix. 27-32); fulfilled, acc. to Josephus (*J. Ant.*, x. 9, 7), by invasion of Chaldeans. It aftwds.

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MANNERS AND CUSTOMS.

[Damascus.

passed into hands of Persians (*Strabo*, xvi. 2, 19), and for its strength was chosen by Darius as a store for his treasures. It afterwards became a possession of the Gks., and from them passed under the Romans. (*J. Ant.*, xiv. 2, 3.) In N. T. times it was the scene of St. Paul's conversion. (Ac. ix.); part of kingdom of Aretas, an Arabian (2 Cor. xi. 32); later it was reckoned to Decapolis. It grew in splendour under the Gks., and when taken by Mohammedans, in A.D. 634, was one of chief cities of E. Taken by Turks 1006, and by Tamerlane 1400. It is still a great city under the Turks. Pop. 140,000, of whom 12,000 Christians, and as many Jews. In consequence of a dispute between the Druses and Maronites, the Mohammedans massacred above 3,000 Christians. Many were rescued by Abd-el-Kader. Fuad Pasha executed 160 for these outrages, and by conscription made 11,000 of the inhabs. soldiers. [*Damask* linen and silk first manufactured at D. Damask rose trans. from D. and brought to England from S. of Europe by Dr. Linacre, physician to Henry VIII., ab. 1540. D. was famous for its steel goods, esp. sword blades, first introduced into Europe by the Crusaders. Joannes Damascenus, author of Text-book of Dogmatic Theology in Gk. Church, b. at D. ab. 700 A.D.; called, on account of his eloquence, *Chrysorrhoeas* = golden stream.]

III. Moral and Religious Suggestions.—1. Association of Abram with anc. hist. of D. may *illustrate* the rescue from oblivion of interesting spots by incidents and casual allusions of sacred writings. 2. Eliezer served Abraham. The world servant of the Church (many irreligious men aided Noah in building the ark). 3. Eliezer of D. a faithful servant. Upright men among the heathen. How much of his goodness may be traced to his connection with the patriarch? 4. Most beautiful spots of earth have often been the scenes of greatest crimes and disasters. 5. No earthly paradise should cause us to forget the better land. "Here we have no continuing city." 6. The famous D. most celebrated as the scene of a memorable conversion. St. Paul's spiritual birthplace (*C. D. N. T.*, 228); next to Bethlehem, the most important and influential place of nativity in the world. In the one the Master, in the other a servant was born. 7. Contrast between Eliezer and Paul. The Gentile servant negotiated a marriage for the patriarch's (Abraham = high father) son. Paul, another Gentile servant of the great Father—our Father which art in Heaven—went out to betroth Jesus to the Gentiles. 8. Beautiful places not always safe for good men. Paul by night fled from D., and by night also Lot fled from Sodom. 9. The story of Naaman a comment on the world's incompetence to supply spiritual needs; and formal ablutions to cleanse away moral pollution. (*C. D. O. T.*, 248, 250.)

IV. Practical Hints.—1. Divine calls not to be surrendered for earthly advantages (Abram, if he visited, did not settle in D.) 2. The Divine fountain better than the earth's best source of cleansing; inasmuch as it cleanses the heart. 3. Man's extremity, God's opportunity. The time of the fugitive disciples' great perplexity was the hour of Saul's conversion. 4. God saves useful lives; Paul's escape. 5. A more beautiful city than D. awaits the Christian; in which he shall find peace, joy, and eternal security.

I. Description.—[Nazareth.] Sig. prob. *separated*. Not named in o. t. In lower Galilee; tr. of Zebulun. W. side of narrow vale; IN. of plain of Esdraelon; S. of Cana; ab. 3 m. fr. Tabor, and 16



CANA (with Water-Cisterns).

fr. Tiberias. Now called *En-Názirah*. Pop. ab. 3,000. Shut in by (it is said) 14 hills; N. is hot, and its views confined. [Cana] = *reechy*. Acc. to tradition, *Kefr Kenna*, $4\frac{1}{2}$ m. N.W. of Nazareth, is on the site of Cana; but is more prob. identified with *Kânâ-el-Jelil* (now deserted), ab. 9 m. from Nazareth.

[Cæsarea Philippi.] Prob. the Baalgad of Jos. xi. 17; aftwds. *Panium*, where Pan had a sanctuary. Herod Gt. beautified it, and built a temple in honour of Augustus. Philip, tetrarch of Trachonitis, improved it, and called it. aft. the Emperor and himself, c. p. It was aftwds. called *Neronias* by Agrippa II., but the old name survived, and Cæsarea Panias is found on coins, while *Banias* to this day marks the anc. site. "The sit. is unique, combining in an unusual degree the elements of grandeur and beauty. It nestles in its recess at the S. base of the mighty Hermon, wh. towers in majesty to an elevation of 7,000 or 8,000 ft. above." (*R. B. R.*, iii. 404, 405.) [Capernaum] = ? *City of Consolation*. In Upper Galilee (Mat. iv. 13), nr. the sea (Jo. vi. 17), on great commercial route fr. Damascus; hence, some think, the force of "the receipt of custom" (Mat. ix. 9), i.e. duties on commodities. Once important and flourishing. The site cannot now be certainly pointed out. (*R. B. R.*, iii. 348-358; *T. L. B.*, 356). [Bethsaida] = *place or house of fishing*. (1) Nr. Capernaum, W. shore of sea (Mat. xi. 21; Lu. x. 13); city of Philip, Andrew, Peter (Jo. i. 44, xii. 21). Porter identifies it with Et-Tâbighah (*Handbk. for Syria*, etc., 428, 429). (2) There was another B.-s., not far off, at N.E. end of sea (comp. Lu. ix. 10; Mk. vi. 45, viii. 10, 13, 22; but see *T. L. B.*, 372-374; Ellicott's *Lecture*, 207, n.) [Tiberias.] On W. shore of sea, which was called fr. this city S. of Tiberias (Jo. vi. 1, 23). Built by H. Antipas, and named by him aft. Emp. Tiberias. The present *Tubarîyeh* is ab. 4 m. fr. S. end of the sea. It is a filthy place, fearfully hot in summer, and with a pop., acc. to Thomson, of 2,000. [Chorazin] = ? *district of Zin*,

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MANNERS AND CUSTOMS.

[Cities of Galilee.

at modern Tell Hâm (*Robinson*), or 2 m. further N. at Khorazy (*T. L. B.*, 359). [*Shunem*] = *two resting-places*. Territory of Issachar (*Jos.* xix. 18; 1 *S.* xxviii. 4; 2 *K.* iv. 8); native place of Abishag, David's concubine, and of the wealthy lady who received Elisha; now called *Sulam*, on slope at W. end of Jebel-el-Dûhy (Little Hermon), nr. *Zer'in*. [*Nain*] = *pleasant*. Now a heap of ruins, with the anc. name. "It is in keeping with the one historic incident (*Lu.* vii. 11-17) that renders it dear to the Christian, that its only antiquities are tombs." (*T. L. B.*, 445.)

II. Chief Bible References.—[*Nazareth*.] (*Lu.* i. 26, 27, 56; ii. 4); home of Jesus (*Mat.* ii. 23, iv. 13; *Mk.* i. 9; *Lu.* ii. 39, 51); people seek to cast Jesus fr. brow of hill (*Lu.* iv. 16-30; *C. D. N. T.*, 28). Its ill repute (*Jo.* i. 46). [*Cana*.] First miracle of Christ (*Jo.* ii. 1-11); nobleman's son cured (iv. 46, 47); home of Nathanael (xxi. 2). [*Cæsarea Philippi*.] Christ's visit to (*Mat.* xvi. 13; *Mk.* viii. 27; *Lu.* ix. 18). [*Capernaum*.] Christ's miracles at (*Mat.* ix. 1-26, xvii. 24-27; *Mk.* i. 21-45, ii. iii. 1-6; *Lu.* vii. 1-10; *Jo.* iv. 46-53, vi. 17-25, 59); prophecies against (*Mat.* xi. 23; *Lu.* x. 15). [*Bethsaida*.] Blind man cured (*Mk.* viii. 22); prophecy against (*Mat.* xi. 21; *Lu.* x. 13). 2, 5,000 fed nr. (*Lu.* x. 10; *Mat.* xiv. 13; *Mk.* vi. 32).

III. Moral and Religious Suggestions.—1. Fate of Capernaum reminds us of neglected opportunities, and of the sin of slighting Jesus. Almost the only city of c. remaining in anything like its former state is that of Tiberias, wh., as our Lord does not appear to have entered it, was not involved, with other cities of the region, in the guilt of rejecting Him.

"Blue as the Galilean lake,
Where the rent tower leans o'er the sunny wave,
Which ripples round the ruined battlements
Of old Tiberias, and upon its bosom
Receives the shadow of these hanging palms,
The relics of a brighter, happier day,
When cities girdled all the smiling lake,
And gardens, clad in glorious Syrian verdure,
Clasped each fair city in their soft embrace." (*Anon.*)

2. *CANA* ill. the spirit of Jesus in the house of feasting; and, 3. *NAIN*, in the house of mourning.

"He said, 'Arise!' And instantly the breast
Heaved in its cerements, and a sudden flush
Ran through the lines of the divided lips;
And with a murmur of his mother's name,
He trembled, and sat upright in his shroud;
And while the mourner hung upon his neck,
Jesus went calmly on His way to Nain." (*Willis.*)

IV. Practical Hints.—1. Gospel rejecters worse than those who have not heard the good news (*Jo.* xv. 22, 24). 2. This is the day of our gracious invitation: how are we treating the Saviour? Yet a *little while* He is with us.

Cities of Samaria.]

MANNERS AND CUSTOMS.

[Political

I. Descriptive.—[Samaria]=*watch-post*. Founded by Omri, and called aft. name of Shemer, the former owner of hill on wh. it stood (1 K. xvi. 18, 23, 24). Became capital of Israel (29. xx. 43; 2 K. i. 2).



SAMARIA. (Ruins of Church of St. John.)

Worship of Baal set up in s. by Ahab (1 K. xvi. 32, *cf.* 2 K. x. 18-28). Besieged time of Ahab and Joram by Syrians (1 K. xx. 1-21, 2 K. vi. 24-33, vii.); taken aft. 3 yrs' siege by Assyrians, time of Hoshea (xvii. 5, 6, xviii. 9, 10, *cf.* xvii. 24; Ezra iv. 9, 10); aft. taken by Alexander Gt., and subsequently by John Hyrcanus, who destroyed it. Herod embellished it, called it Sebaste, wh. = Augustus in Gk. It is now a heap of ruins nr. mod. village of *Sebastieh*. s. was a beautiful city, "a crown of pride" upon its fruitful hill (Is. xxviii. 1; *T. L. B.*, 468). [Shiloh] = *peace*, *place of rest* Tr. of Ephriam. N. of Bethel. Tabernacle set up here (Jos. xviii. 1); hence it was ecclesiastical metropolis (8-10, xix. 51, xxi. 2, xxii. 12); scene of Samuel's call; of Eli's judgeship, etc. (1 S. i. 3, 9, 24, ii. 14, iii. 21, iv. 3, 4, 12; 1 K. ii. 27). Little more heard of s. aft. removal of ark. Ahijah, the prophet, dwelt here (1 K. xiv. 2, 4). s. ruined through idolatry (Ps. lxxviii. 60; Jer. vii. 12, 14, xxvi. 6, 9, xli. 5); now called *Seilûn* (*B. L. P.*, 361-2). [Jezreel] = *God has planted or scattered* (Jos. xix. 18); anc. city of Canaanites, whom Manassites could not expel (Jos. xvi. 16); important city in time of Ahab, whose palace was here (2 K. ix. 31); now called *Zer'in* (*T. L. B.*, 459-61). [Dothan] = *the two wells* (Ge. xxxvii. 17); the residence of Elisha (2 K. vi. 13); 12 m. N. of Samaria, and now called *Tell Dothain*; on the great caravan road fr. Gilead to Egypt (*cf.* Ge. xxxvii. 25-28). [Megiddo] = *place of troops*, anc. seat of kingdom conq. by Joshua (Jos. xii. 21), in S.W. of Esdraelon. B. of M. (Jud. v. 19; *C. D. O. T.*, 174); fortified by Sol. (1 K. ix. 15); refuge to Ahaziah (2 K. ix. 27); Josiah mortally wounded (xxiii. 29, 30; 2 Ch. xxxv. 22-24); now called *El Lejjûn*, fr. Legio, the Rom. name. [Shechem] = *shoulder-blade*, called in opprobrium (Jo. iv. 5) Sychar = *drunken*, on acc. of character of people (Ge. xii. 6), Sychem (Ac. vii. 16). Plundered by Simeon and Seir (Ge. xxxiii. 18-20 xxxiv.) City of refuge, *q. r.* (Jos. xvii. 7, xx. 7, xxi. 21; 1 Ch. vi. 67, vii. 28). Joseph buried here. Joshua's last address (Jos. xxiv. 1-23, 32). Abimelech, native of (Jud. viii.

Life.]

MANNERS AND CUSTOMS.

[Cities of Samaria.

31); destroyed (ix.). s. was at first seat of gov. of Israel (1 K. xii. 1-19, 25; 2 Ch. x.); existed aft. destr. of Jerusalem (xli. 5); aft. return fr. captivity it became centre of Samaritan worship. Birthplace of Justin Martyr. Now called *Nablous*, or *Nablûs*, fr. Neapolis. Pop. ab. 8,000, but only fr. 15 to 20 Samaritan families. (*T. L. B.*, 470.) Ab. 2 m. E. is *Balâta*, where Joseph's tomb is believed to be, and S.E. is Jacob's well. Thomson thinks that the village of *Aschâr* = Sychar. (*T. L. B.*, 472-3.)

"Here, after Jacob parted from his brother,
 His daughters linger'd round this well, new-made;
 Here, seventeen centuries after, came another,
 And talk'd with Jesus, wondering and afraid.
 Here, other centuries past, the Emperor's mother
 Shelter'd its waters with a temple's shade;
 Here, 'mid the fallen fragments, as of old,
 The girl her pitcher dips within its waters cold.
 And those few words of truth, first utter'd here,
 Have sunk into the human soul and heart:
 A spiritual faith dawns bright and clear,
 Dark creeds and ancient mysteries depart;
 The hour for God's true worshippers draws near;
 Then mourn not o'er the wrecks of earthly art:
 Kingdoms may fall, and human works decay,
 Nature moves on unchanged—Truths never pass away."
 (*Clarke.*)

II. Moral and Religious Suggestions.—1. [Samaria.] Con. its idolatry with its downfall. 2. [Shiloh.] Unobtrusive place, chosen as the ark's resting-place, yet a blessing to rest of nation. This true of other places, also of men. 3. [Jezreel.] Home of Ahab: scattered; so are all workers of iniquity. 4. [Megiddo] Com. name with hist. fact. Its neighbourhood the battle-field of Palestine. 5. [Sychar.] The truths taught at the well have outlived the place.

"Sweeter, O Lord, than rest to Thee,
 While seated by the well,
 Was Thine own task of love, to all
 Of grace and peace to tell.
 One thoughtless heart that never knew
 The pulse of light before,
 There learned to love—was taught to sigh
 For earthly joys no more."
 (*Denny.*)

III. Practical Hints.—1. God honours those who honour Him. States and men who deny Him, are insecure. 2. Lasting greatness and influence comes fr. God's blessing upon practical godliness. 3. Wells of truth deep: we have nothing to draw with—Jesus the truth, and interpreter of truth. 4. Are we thirsting for salvation? Then ask of Him.

Cities of Judah.]

MANNERS AND CUSTOMS.

[Political

I. Descriptive.—[Bethlehem] = *house of bread*, orig. called Ephrath or Ephratah = *fruitful* (Ge. xxxv. 16-20, xlviii. 7, cf. 1 Ch. ii. 19, 50, iv. 4); first named on occasion of b. of Benjamin. Little



BETHLEHEM. (View of the Convent.)

note of B. in early hist. of Judah. Not numbered in list of towns (Mic. v. 2; Ps. cxxxii. 6). Colonised by Salmon and Hur (1 Ch. ii. 51, iv. 4). Naomi Ruth, Boaz dwelt at

(Ru. i. 1, 19, ii. 4, iv.) David born at (1 S. xvi. 1, xvii. 12); David besieged (2 S. xxxiii. 14-16); fortified by Rehoboam (2 Ch. xi. 6). Christ born at (Mat. ii.; Lu. ii. 4, 15). Herod slays children of (Mat. ii. 16-18). 6 m. S. of Jerusalem; now called *Beit-lahm*. Pop. ab. 3,000. Contains Church of Nativity, founded by Helena, moth. of Constantine Gt., enclosed in convent; see *eng.* Two spiral staircases lead down to Grotto of Nativity, 20 feet below floor of church. (See also *T. L. B.*, 644-50.) [Hebron] = *alliance*: also called Kirjah-arba = *city of Arba*, home of Arba, progenitor of Anakim (Ge. xxiii. 2; Jos. xiv. 15; Jud. i. 10); ancient (Nu. xiii. 22; Horne's *Intro.*, ii. 593). Here Abraham lived, and Sarah died, etc. (Ge. xiii. 18, xxiii. 2, 19, xxxv. 27, xxxviii. 14, xlix. 29-32, l. 13). Hoham k. of (Jos. x. 3-39); Anakims of, destroyed (Jos. xi. 21); taken by Caleb (Jos. xiv. 6-15; Jud. i. 10, 20). City of Refuge (Jos. xx. 7, xxi. 11, 13). Gates of Gaza brought to (Jud. xvi. 3). David reigns at (2 S. ii. 1-11, iii.). Abner buried at (32). David anointed k. at (v. 1-5). Absalom rebels at (xv. 9, 10). Rehoboam fortifies (2 Ch. xi. 10) aft. cap. (Neh. xi. 25). Now called *El-Khulil*, 22 m. S. of Jerusalem. Pop. ab. 8,000, of wh. 700 Jews. (Bartlett's *Walks*, 216; *T. L. B.*, 583.) [Jericho] = *place of fragrance* (Nu. xxii. 1, xxvi. 13). City of Palm-trees (Deu xxxiv. 3). Rahab (Jos. ii.; Heb. xi. 31). Joshua sees capt. of host (Jos. v. 13-15). Siege of (Jos. vi., xxiv. 11); given to Benj. (xviii. 12, 21); home of Kenites (Jud. i. 16); taken by Eglon (iii. 13). David's ambassadors (2 S. x. 5). Hiel rebuilds (1 K. xvi. 34; Jos. vi. 26). School of prophets at (2 K. ii. 4, 5, 15, 18) Pekah (2 Ch. xxviii. 15). Christ heals blind men of (Mat. xx. 29-34; Mk. x. 46; Lu. xviii. 35). Zaccheus (Lu. xix. 1-10). Now a wretched village called *Riha*. Original J. prob.

Life.]

MANNERS AND CUSTOMS.

[Cities of Judah.

stood close by the fount. of Elisha, the present *'Ain es-Sultan*. (*T. L. B.*, 613-17.) [Bethel]=*house of God* (Ge. xii. 8, xiii. 3); first called *Luz*, and aft. B. by Jacob (xxviii. 11-22, cf. xxxi. 13, xxxv. 1-15; Hos. xii. 4). Deborah buried at (Ge. xxxv. 8); conq. by Ephraim (Jud. i. 22-26); Deborah judges at (iv. 5); worship at (xxi. 19; 1 S. x. 3); Sam. judges at (1 S. vii. 16). Jeroboam's images (1 K. xii. 28-33; 2 x. 29); prophecy against (1 K. xiii. 1-6, 32; 2 K. xxiii. 4, 15-20); the old prophet (1 K. xiii. 11-32); school of prophets (2 K. ii. 3; mockers destroyed (23, 24). Jeroboam II.'s court (Am. v. 10-13). Shalmanezar (2 K. xvii. 27-28) aft. cap. (Ezra ii. 28). Now called *Beitin*, a heap of ruins; 12 m. N. of Jerusalem. [Gerar]=*lodging-place*, city of Philistines (Ge. x. 19). Abimelech k. of; Abraham and Isaac dwelt in (xx. 12, vi. 6); Asa's victory at (2 Ch. xiv. 13, 14).

II. Moral and Religious Suggestions.—1. [Bethlehem Ephrath.] Fruitful house of bread. Christ, the bread of life for a spiritually famishing world, born here. He is the Star of Bethlehem.

“Bethlehem, above all cities blest !
The incarnate Saviour's earthly rest,
Where in His manger safe He lay,
By angels guarded night and day :
Bethlehem, of cities most forlorn,
Where in the dust sad mothers mourn.
Now see the heavenly glory shed
On each pale infant's martyr'd head :
'Tis ever thus; who Christ would win,
Must in the school of woe begin ;
And still, the nearest to His grace,
Know least of their own glorious place.” (*Keble*.)

2. [Hebron.] The patriarchs looked for a better country; all they absolutely possessed of the Land of Promise was a grave.

“Around that cherish'd sepulchre they died,
Heirs of a vault,—lords only of a grave ;
And after all, is he who looks with pride
Upon his ample lands, whose forests wave
On hills unseen from his baronial door,
The absolute lord and master of much more ?” (*Burns*.)

3. Ruined cities of Judah, fulfilment of prophecy; and suggestive of greatness of sin of rebelling against God.

“And throned on her hills sits Jerusalem yet,
But the dust on her forehead, and chains on her feet ;
For the crown of her pride to the mocker hath gone,
And the holy Shechinah is dark where it shone.” (*Whittier*.)

III. Practical Hints.—1. Be not covetous of wealth; the richest will presently have but a grave. 2. The better country not strewn with the ruins of once happy homes; its mansions are eternal. 3. Canaan had to be conquered, and its proud cities taken by assault; the kingdom of heaven suffereth violence. We must “strive to enter in.”

Life.]

MANNERS AND CUSTOMS. [Cities of Wilderness.

markable of these is the great Temple of the Sun, wh. was enclosed in a court 179 ft. sq., surrounded by a double row of columns. 60 of the original 390 are still standing; and of the sanctuary itself there are massive remains. Of the columns which adorned it, ab. 20 mutilated ones now exist." (*T. B. K., Tamor.*)

"The ground,
League beyond league, like one great cemetery
Is covered o'er with mouldering monuments;
And, let the living wander where they will,
They cannot leave the footsteps of the dead."

"On the east rose the great Temple of the Sun, itself almost a city for magnitude. To the right and left, in endless variety, were scattered groups of columns, and single monumental pillars; while everywhere the ground was thickly strewn with broken shafts, and great shapeless piles of ruins, all white and glistening in the bright sunlight. Such a sight no eye ever saw elsewhere." (*Porter.*)

II. Moral and Religious Suggestions.—1. *Cities of Bashan.* Wonderful fulfilment of prophecy (*Jer. xlviii. 15-24; Lev. xxvi. 30; Is. xxiv. 3, xxxii. 14.*)

"Rude fragments now
Lie scattered where the shapely column stood.
Her palaces are dust. In all her streets
The voice of singing and the sprightly chord
Are silent. Revelry, and dance, and show
Suffer a syncope, and solemn pause;
While God performs upon the trembling stage
Of His own works His dreadful part alone." (*Cowper.*)

2. *Palmyra* may remind us that neither wealth, nor splendour, nor power of man, can preserve human homes. "The things seen are temporal."

"Happy Palmyra, in thy desert domes,
Where only date-trees grow, and serpents hiss;
And thou, whose pillars are but silent homes
For the stork's brood, superb Persepolis." (*Moore.*)

III. Practical Hints.—1. Gigantic and physical strength, and its achievements, mortal: moral works eternal. 2. Let us help to build the city of God. 3. We may never see these remains of earthly strength and splendour, yet may have a good hope of beholding the eternal city.

[*Addenda.*—An account of the ruins of Palmyra first reached some English merchants in Aleppo in 1691. After one or two partially successful attempts, another better organized expedition reached P. in 1751. Describing the result, Wood and Dawkins say, "The hills, opening, discovered to us all at once the greatest quantity of ruins we had ever seen, all of white marble, and beyond them towards the Euphrates a flat waste, as far as the eye could reach, without any object which showed either life or motion. It is scarcely possible to imagine anything more striking than this view; so great a number of Corinthian pillars, mixed with so little wall or solid building, afforded a most romantic variety of prospect."—*Ruins of Palmyra*, London, 1753.]

Babylon, etc.]

MANNERS AND CUSTOMS.

[Political

I. Descriptive.—[Babylon.] 1. NAME of place aftwds. called B. was Babel = *confusion* (Ge. xi. 8, 9), or *gate of Il*, a Babylonian deity. 2. SITUATION: on the R. Fuphrates (Ge. xi. 31, cf. Jos. xxiv.

SCULPTURES FROM NINEVEH. (*Declaration of war.*)

2, 3), *q. v.*, ab. 300 m. fr. the mouth. 3. DESCRIPTION: If accounts of anc. writers (as Herodotus, Ctesias) are to be believed, it must have been of wonderful size and beauty. In *shape*, square; 120 furlongs ea. way. Walls 50 cub. thick and 200 high. (Jer. li. 53-58): "Upon the top of walls, and along the edges of them, they constructed buildings of a single chamber, facing one another, leaving room betw. for a four-horse chariot to turn. 100 brazen gates; houses 3 or 4 stories high. Taking the least of anc. measurements, B. must have = 4 or 5 times the size of London." 4. BIBLE REFS.: Origin (Ge. x. 8, 10) ancient (xi. 4, 9); enlarged by Nebuchadnezzar (Dan. iv. 30); golden city (Is. xiv. 4); glory of kingdoms, and beauty of Chaldeans (Is. xiii. 19); city of merchants (Ez. xvii. 4); B. the great (Dan. iv. 30), *noted for antiquity* (Jer. v. 15), naval power (Is. xliii. 14), military power (Jer. v. 16; 1, 23), wealth (Jer. l. 37, li. 13), commerce (Ez. xvii. 4), manufactures (Jos. vii. 21), wisdom (Is. xlvii. 10; Jer. l. 35), *people idolatrous* (Jer. l. 38; Dan. iii. 18), loved magic (Is. xlvii. 9, 12, 13; Dan. ii. 1, 2), wicked (Is. xlvii. 10; Dan. v. 1-3). 5. PRESENT STATE OF B. Nothing remains but mounds of rubbish, and heaps of bricks covered with arrow-head characters. Already the investigations of Rawlinson and others have thrown much light on its anc. history, and strikingly confirmed the Scripture narrative. It is believed that other and far more wonderful discoveries are on the eve of being made. Sir H. Rawlinson promises to submit evidence that Eden was the old and original name of B., that he has found the 4 rivers mentioned by the same names, that he

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MANNERS AND CUSTOMS.

[Babylon, etc.

has come upon accounts of the Flood, and tower of Babel, wh. bear with singular directness and value upon the Bible narrative. [Nineveh.] 1. NAME = *habitation of Ninus* (?), or perh. compounded with name of the deity *Nin*. 2. SITUATION: On the R. Tigris, *q.v.*, ab. 600 m. fr. mouth, and 300 m. N. of Babylon. 3. DESCRIPTION: Shape an oblong sq., long sides = 150 stadia, short = 90 stadia ea. = to a sq. of 480 stadia, var. calculated at 32, 60, 74 miles. Larger than Babylon (*Strabo*); walls 100 ft. high, broad enough for 3 chariots abreast; flanked with 1,500 towers, ea. 200 ft. high (*Diodorus*). Layard says (ii. 247): "If we take the four great mounds . . . as corners of a sq., it will be found that its four sides correspond pretty accurately with the 480 stadia or 60 m. of the geographer, wh. make the three days' journey of the prophet." Till ab. 30 yrs. ago, nothing was known of N. save scattered allusions in Bible, and in casual notices of Assyrian history by a few anc. writers. In 1841, M. Botta, French consul at Mosul, commenced his excavations; and ab. the same time Layard began those investigations which resulted in the discovery of the foundations, etc., of many temples and palaces and idols of anc. N. 4. BIBLE REFS.: Origin (Ge. x. 11) on Tigris (Nah. ii. 6, 8); anc. cap. of Assyria (2 K. xix. 36; Is. xxxvii. 37); called, bloody city (Nah. iii. 1), great (Jon. 1, 2, iii. 2, 3), rich (Nah. ii. 9); strong (iii. 12); commercial (16); vile (i. 14, iii. 1, 4), careless (Zep. ii. 15), populous (iv. 11). Jonah, *q.v.*, sent to (Jon. i. 2, iii. 1-4); people repent (Jon. iii. 5-9; Mat. xii. 41; Lu. xi. 32); destruction averted (Jon. iii. 10, iv. 11). Predictions concerning (see *Predictions*). 5. PRESENT STATE: Utter desolation; "the face of the country is-strewed with the remains of pottery, bricks, and other fragments." (*Layard*.)

II. Moral and Religious Suggestions.—Vanity of earthly splendour and power.

"Where are the cities which of old in mighty grandeur rose
Amid the desert's burning sands, or girt with frozen snows?
Is there no vestige now remains the wondrous tale to tell,
Of how they blazed like meteor-stars, and how, like them, they fell?
Hark! hark! the voice of prophecy comes o'er the desert wide!
Come down, come down, and in the dust thy virgin beauties hide:
Oh, 'daughter of Chaldea,' thou no more enthroned shalt be,
For the desert and the wilderness alone shall tell of thee.
Though old Euphrates still rolls in his everlasting stream,
Thy brazen gates and golden halls, as though they ne'er had been;
Where stood thy massy tower-crowned walls, and palaces of pride,
The dragon and the wild beast now therein securely hide;
The 'besom of destruction' o'er thee hath swept its way
In wrath, because thine impious hand on God's Anointed lay."

(*Brownlee*.)

III. Practical Hints.—1. God the avenger of His people (Lu. xviii. 7, 8). Vengeance is mine, etc. (Ro. xii. 19). 2. Mercy for the vilest who repent. 3. Delayed judgment gives space for repentance.

Cities of Asia M.]

MANNERS AND CUSTOMS.

[Political

I. Descriptive.—[Ephesus] cap. city of Ionia, and Roman Asia, S. of R. Cayster, ab. 40 m. fr. Smyrna. A free city under Roms., with its own officials (Ac. xix. 35, 38); celebrated for worship of



PERGAMOS.

Diana (see *Heathen Temples*), whence he had the title of *νεωκοπος* = temple-keeper (35, *marg.*), and drove a lucrative trade in manufac-

ture of "shrines" (24), *i.e.* small models of the temple, etc., wh. being bought by visitors were set up in their own houses. The games in honour of Diana were presided over by Asiarchs = chiefs of Asia (31). Paul vis. E. on his second tour, and left Aquila and Priscilla, who taught Apollos, an eloquent Jew of Alexandria (xviii. 19-28). Paul aftwds. revis. E., stayed betw. 2 and 3 yrs. (xix.), and aftwds. met elders of the Ch. at Miletus (xx. 16-38). *Other refs.* (1 Tim i. 3; 2 T. i. 18, iv. 12; Rev. ii. 1-7). During end of his life John prob. lived here. Among the extensive ruins of E. there is a Turkish village—*Ayasuluk*. [Smyrna] = *myrrh*, 40 m. N. of Ephesus. Destroyed by Lydians, and lay in ruins 400 yrs. Rebuilt prob. by Alexander. Letter to Ch. here (Rev. i. 11, ii. 8-11). Polycarp (martyred 166,) was B.p of s., now called *Ismir*, Pop. 120,000, centre of Levant trade, [Pergamos] or Pergamum. In Mysia, on R. Caicus. Famous for *great library* given by Antony to Cleopatra (parchment invented here, and hence its name) for the Niccphorium—grove containing temples of Jupiter and Minerva, and esp. for worship of Æsculapius. Letter to P. (Rev. i. 11, ii. 12-17). "Satan's seat" may mean that Satan's work—persecution to death—was already rife here. P. is now called *Bergamah* [Thyatira] in Lydia, on R. Lycus, betw. Pergamos and Sardis. Chief trade dyeing of purple (Ac. xvi. 14; see *Lydia*). Letter to T. (Rev. i. 11, ii. 18-29). It is still a large town, called *Akhasar*, with many ruins. [Sardis] cap. of Lydia—the kingdom of Croesus, on R. Pactolus. Destroyed by earthq. in reign of Tiberius, and rebuilt. Letter to Ch. at s. (Rev. i. 11, iii. 1-6). Wasted by Turks, dest. by Tamerlane. Its site marked by wretched village called *Sart*, or *Sart Kalassi*. Ruins of s. lie around [Philadelphia] city of Lydia, 28 m. S.E. of Sardis. Built (158-138 B.C.) by Attalus II. Philadelphus, whence its name. Letter to Ch. at P.

Life.)

MANNERS AND CUSTOMS.

[Cities of Asia M.]

(Rev. i. 11, iii. 7-13). "Among the Gk. colonies and churches of Asia, P. is still erect, a column in a scene of ruins, a pleasing example that the paths of honour and safety may sometimes be the same." (*Gibbon*, cap. lxiv.) Now called *Allah-shar*. Ruins of old wall, and 25 churches. [Laodicea] rebuilt by Antiochus II., and named after Loadice his wife, who aftwds. poisoned him. In S. Phrygia, nr. Colossæ, ab. 6 m. S. of Herapolis. *Bible refs.* (Col. ii. 1, iv. 13-16; Rev. i. 11, iii. 14-22). The village of *Eski-hissar* now stands amid the anc. ruins. [Troas] seaport nr. Hellespont. Paul vis. T. twice (Ac. xvi. 8, 11; xx. 5, 6); the scene of the vision by which we was led to carry the Gospel to Europe, and of the death, etc., of Eutychus. *Other refs.* (2 Cor. ii. 12; 2 Tim. iv. 13). T. is now called *Eski-Stamboul*. [Antioch] in Pisidia, on ridge of Taurus, vis. by Paul and Barnabas (Ac. xiii. 14-51, xiv. 19), and again (21-23); prob. vis. again by Paul (2 Tim. iii. 11, cf. Ac. xvi. 1-4). *Yalobatch* now stands amid ruins of anc. town. [Iconium] foot of Taurus, E. of Antioch, vis. by Paul and Barnabas (Ac. xiii. 50, 51, xiv. ; 2 Tim. iii. 11) and Silas (xvi. 1-6), and perh. a third time (xviii. 23); now called *Konieh*, with pop. of 30,000. [Derbe] in Lycaonia (Ac. xiv. 6, 20, xvi. 1, xviii. 23, xix. 1). "He was not persecuted in this place; and therefore it is not mentioned in 2 Tim. iii. 11.—a minute coincidence confirming the credibility of the sacred narrative." (*T. B. K.*) [Perga] where Mark left Paul, a town in Pamphylia (Ac. xiii. 13-14; xiv. 25) [Lystra] in Lycaonia. Prob. Timothy born here (Ac. xiv. 6, 8-11, 21; xvi. 1, 2; 2 Tim. iii. 11). [Colosse] city of Phrygia, on R. Lycus, nr. Laodicea (Col. ii. 1, iv. 13, 15 16), ab. 3 m. from mod. village of *Chonas*. Ch. here prob. founded by Epapmas (Col. i. 7). Angel-worship (ii. 18) known to have aftwds. prevailed in the district. Philemon, Onesimus, Archippus, prob. lived in c.

II. Moral and Religious Suggestions.—Other churches in Asia besides the seven. Why letters to those alone? Perh. because of their representative character, or more prob. because of John's relation to them.—Ea. Ch. has excellences and defects: that at Ephesus *declining* (Rev. ii. 4); at Smyrna, *timid* (10); at Pergamos, *worldly*; at Thyatira, an *Antinomian spirit*; at Sardis, *formal*; at Laodicea, *lukewarmness*. That at Philadelphia the only one generally commended. No perfect Ch. even in apostolic times. The Lord had "somewhat against" them. Hence imperfection of churches no valid excuse for non-membership; but rather a ground for humility, self-examination, prayer.

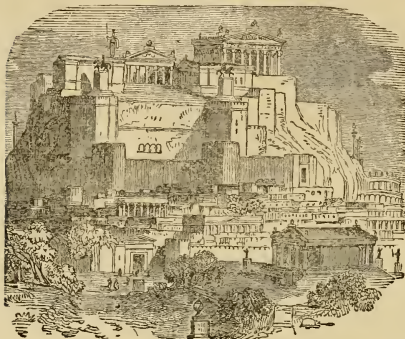
III. Practical Hints.—1. Mercy of Christ in granting His presence to his imperfect followers. He held the stars—the ministers—in His right hand; and was in the midst of the seven candlesticks—the churches. 2. Presence of Christ to inspect, to mark both excellences and defects. What does He see in us? 3. Are we holding aloof fr. communion with Christians because of their defective piety? 4. As members of churches, what are we ea. doing to promote the holiness and extension of the body of Christ?

Cities of Greece.]

MANNERS AND CUSTOMS.

[Political

I. Descriptive.—[Athens] cap. city of Attica: contained 4 noted hills. 3 to the N. formed a semicircle. The most E. of these—the Acropolis (see *cut*)—ab. 150 ft. high. The most W. was the Pnyx,



ATHENS. (View of the Acropolis, restored.)

or place of public assembly. Betw. these was the Arcopagus -- Mar's Hill. The 4th, on the S., was the museum. In the valley, betw. the 4, was the *agora* or market place, whence Paul was taken to Arcopagus, where he made his great address (Ac. xvii. 18-31; *C.D.N.T.* 254). A. is ab. 5 m. fr. thessea (the Piræus being its

port), and is the cap. of mod. Greece. Pop. 60,000. [Corinth] on isthmus of c., destroyed 146 B.C.; refounded by J. Cæsar. Soon became rich, flourishing, and profligate. Isthmian games; worship of Venus, etc. Paul's first vis. lasting 18 mo. (Ac. xviii.); second vis. 3 mo. (Ac. xx. 2, 3). [Cenchrea] = *milet*. E. harbour of Corinth, fr. wh. dist. ab. 9 m. Paul sailed hence on return fr. second journey (Ac. xviii. 18). A Ch. formed here (Ro. xvi. 1; village of *Kikries* on site of anc. c.; and *milet*—whence its name—still grows here. [Berea] in Macedonia, whither Paul was driven by persecution fr. Thessalonica (Ac. xvii. 10-15); his friend Sopater was of B. Aftwds. called Irenopolis, now *Kara Feria*, with pop. of ab. 18,000. [Thessalonica] seaport in Macedonia, so called fr. wife of Cassander, its builder. She was dau. of Philip, father of Alexander the Great, and so named because he heard of her birth the day of his victory over the Thessalonians. Ch. founded by Paul and Silas (Ac. xvii. 1-4; 1 Thes. i. 9); visited T. again (xx. 1-3). The singular word *politarchai* = "rulers of the city" (xvii. 6, 8) may this day be seen on anc. arch which spans the street of mod. Thessalonica, or *Saloniki*. Its pop. is ab. 70,000. [Apollonia] in Macedonia, betw. Amphipolis and Thessalonica (Ac. xvii. 1), one of several towns in Europe and Asia dedicated to Apollo. [Amphipolis] = *around the city*. The Athenians, who colonised it, gave it its name because the R. Strymon,

Life.]

MANNERS AND CUSTOMS.

[Cities of Greece.

on wh. it stands, flowed on both sides (Ac. xvii. 1). [Philippi] in Macedonia, about 10 m. fr. Neapolis, its port, where Paul landed; built by Philip. Visit of Paul, and founding of Ch. (Ac. xvi.); second visit of Paul (Ac. xx. 1-6).

II. Moral and Religious Suggestions.—*ATHENIANS ill.* love of gossip, anxious to hear something new. Philosophic and superstitious. With all their wisdom, they knew not God (Ac. xvii. 27; 1 Cor. i. 21).

"Athens! the eye of Greece, mother of arts
And eloquence, native to famous wits,
Or hospitable in her sweet recess.
City or suburban, studious walks and shades!
See there the olive groves of Academe,
Plato's retirement, where the Attic bird
Thrills her thick-warbled notes the summer long.
. . . . Within the walls then view
The schools of ancient sages; his who bred
Great Alexander to subdue the world.
Lyceum there, and painted Stoa next." (*Milton.*)

CORINTH in her decay *ill.* the fatal consequences of wealth abandoned to vice and luxury.

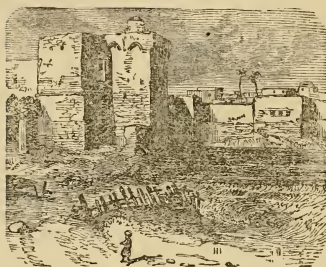
"Whose gorgeous fabrics seem'd to strike the skies;
Whom, though by tyrant victors oft subdued,
Greece, Egypt, Rome, with awful thunder view'd.
Her name for Pallas' heavenly art renown'd,
Spread like the foliage which her pillars crown'd;
But now in fatal desolation laid,
Oblivion o'er it draws a dismal shade."

Ruins of anc. cities a reminder of the truth that "except the Lord keep the city, the watchman waketh but in vain" (Ps. cxxvii. 1). Among these ruins are the prominent remains of many temples, the sole material relics of a died-out creed.

"Majestic fanes of deities unknown!
Ages have roll'd since here ye stood—alone;—
Since your walls echoed to the sacred choir,
Or blazed your altars' sacrificial fire.
And now—the wandering classic pilgrim sees
The wild bird nestling in the sculptured frieze;
Each fluted shaft by desert weeds embraced,
Triglyphs obscured, entablatures defaced;
Sees ill-timed verdure clothe each awful pile,
While Nature lends her melancholy smile,
And misplaced garniture of flowers that shed
Their sweets, as if in mockery of the dead." (*Rogers.*)

III. Practical Hints.—Human creeds unsatisfying. Human systems of religion possess no vital, perpetuating force. Need of a direct revelation seen in insufficiency of unaided reason. Most voluptuous pleasures unsatisfying: in midst of Corinth were men who sought some higher good.

I. Descriptive. [Antioch] or A. the Great, and A. Epidaphnes (= by Daphne, where were grove and sanctuary of Apollo), 300 m. N. of Jerusalem; 30 m. fr. sea, on R. Orontes. Cap. of Syria. 3rd



TYRE.

city of empire, aft. Rome and Alexandria. "The temple (*Apollo*) and the village (*Daphne*) were deeply bosomed in a thick grove of laurels and cypresses, wh. reached as far as a circumference of 10 m., and formed in the most sultry summers a cool and impenetrable shade. A thousand streams of the purest water, issuing fr. every hill, preserved the verdure of the earth, and the temperature of the air." (*Gibbon*,

ch. xxiii.) Very pop. 150 yrs. aft. found. 100,000 persons were slain by the Jews in one day. In time of Chrysostom 200,000, half being Christians. People fond of pleasure and luxury, fond of inventing nicknames: hence Christian (Ae. xi. 26). It very early received the Gospel (vi. 5). Hence Barnabas and Saul vis. A. (xi. 19-26), and eminent men laboured here (xiii. 1); first missionary effort fr. A. (2-52, xiv.), fr. wh. the Gospel intro. into Europe (xv. 26, xvi. 12); discussions on doctrine (xv. 1, 2; Gal. ii. 11-14). Ignatius, Chrysostom connec. with. Now called *Antakia*. Pop. 10,000. Many ruins of anc. city. (*C. D. N. T.*, 244.) [*Sidon*] = *fishery* (Ac. xxvii. 3). 20 m. N. of Tyre; 40 S. of *Beirut*. More anc. than Tyre (Ge. x. 15); allotted Asher (Jos. xix. 28); not possessed by it (Jud. i. 31, cf. iii. 3, x. 12). People luxurious (xviii. 7). In time of David s. was under Tyre (1 K. xi. 1, 5, 33, xvi. 31; 2 K. xxiii. 13, cf. Ez. xxvii. 8); but aft. we find kings of s. (Jer. xxv. 32, xxvii. 3). Supplied cedar to David (1 Ch. xxii. 4); to Solomon (1 K. v. 6); for second temple (Ezr. iii. 7). Jezebel, *q.v.*, dau. of Eth-baal, k. of s., mar. Ahab. Prophecies against (Jer. xxv. 22, xxvii. 3-11, xlvii. 4; Ez. xxviii. 21-23, xxxii. 30; Joel iii. 4-8). Jesus nr. s. (Mat. xv. 21-28; Mk. vii. 24-31); people of, come to Him (Mk. iii. 8; Lu. vi. 17). Paul vis. (Ac. xxvii. 3). Herod (Ac. xii. 20-23). See *Ashtaroth*, *Baal*, etc. Now called *Saida*. Pop. 10,000. (*T. L. B.*, 108, 109.) [*Zarephath*] = ? *smelting-house*. Midway betw. Sidon and Tyre (1 K. xvii. 8-24; Obad. 20). *Sarepta* of N. T. (Lu. iv. 26); a miracle here, or near (Mat. xv. 21-28); now *Sarafend*, a village; many ruins around. [*Tyre*] = *rock*. Part on an island; part on coast called Palætyrus

Life.]

MANNERS AND CUSTOMS.

[Cities of the Coast.

=*old T.* Called dau. of Sidon (Is. xxiii. 12); ane. and splendid (xxiii. 7, 8; Zee. ix. 3); trade (1 K. ix. 26-28, x. 11; Is. xxiii.; Ez. xxvii., xxviii.; Zee. ix. 2); situation (Hos. ix. 13) strong (Jos. xix. 29; 2 S. xxiv. 7). N. bound. of Asher (Jos. xix. 20) in time of David (2 S. xxiv. 7) Hiram king of (2 S. v. 11; 1 K. v. 1; 1 Ch. xvi. 1; 2 Ch. ii. 3, etc.) Hostile to Israel (Ps. lxxxiii. 7; Joel iii. 4-6). Siege by Nebuchadnezzar (Ez. xxix. 18, xxiv. 7). Jesus near (Mat. xv. 21-28; Mk. vii. 24-31); people of, come to Him (Mk. iii. 8; Lu. vi. 17). Paul vis. (Ac. xxi. 3, 4). Herod (Ac. xii. 20-23). Prophecies (Ps. xlv. 12, lxxxiv. 4; Is. xxiii.; Jer. xxv. 22, xxvii. 1-11, xlvii. 4; Ez. xxvi.-xxviii.; Joel iii. 4-8; Am. i. 9, 10; Zee. ix. 2-4). The island now unoccupied, save by fishermen (Ez. xxvi. 14). Present city *Sûr* stands on junction of island and isthmus; houses mere hovels; streets are narrow lanes, crooked and filthy. Pop. ab. 3,500. (*R. B. R.*, ii. 464-466; *T. L. B.*, 178-185.) [*Joppa*] = *beauty*, or Japho, seaport in Dan (Jos. xix. 46); cedar brought to (2 Ch. ii. 16; Ezr. iii. 7). Jonah (Jon. i. 3; see *Whale*; *C. D. O. T.*, 260). Doreas (Ac. ix. 36-43). Peter's vision (x. 9-18). Tanneries still exist on the shore. They show the house of Simon, and grave of Doreas. Now called *Jaffa*. Pop. 15,000. (*T. L. B.*, 515-519.) Said to be the place where Perseus delivered Andromeda. J. taken by Saracens (636); by Crusaders (1191); by Bonaparte (Feb. 1799). French expelled by British in June following. Acc. to Sir Robt. Wilson, 3,800 prisoners massacred by Bonaparte. This not proved. [*Accho*] = *heated sand*. 30 m. S. of Tyre. Aftwds. Ptolemais (Ac. xxi. 7); now *St. Jean d'Acre*. [*Cæsarea*.] 70 m. N.W. of Jerusalem. Built in 10 yrs. by Herod; by him named c. in honour of Augustus. Often ref. to in Acts. Home of Philip (viii. 40, xxi. 8). Peter vis. Cornelius at (x., xi.) Herod's death at (xii. 19-23). Paul escapes to (ix. 30); vis. disciples at (xviii. 22, xxi. 8-16); taken by guard to, etc. (xxiii. 23-35, xxiv.-xxvi.) It has perished, but its site is yet named *Kaisariyeh*. (*T. L. B.*, 491-496.)

II. Moral and Religious Suggestions.—Present state of Tyre a wonderful and literal fulfilment of prophecy.

III. Practical Hints.—Opprobrious epithets (*Christians*) may become badges of honour (*as* Puritan, Methodist, etc. See Foster's *Essay on Epithet Romantic*). Not one jot or tittle of the Word shall fail,—all shall be fulfilled (2 Tim. ii. 13).

“Ere long came on a traveller, slowly paced;
Now east, now west, he turn'd with curious eye,
Like one perplex'd with an uncertainty.
Awhile he look'd upon the sea, and then
Upon a book, as if it might supply
The thing he lack'd; he read, and gazed again;
Yet as if unbelief so on him wrought,
He might not deem that shore the shore he sought.”

(Howitt.)

Rome.]

MANNERS AND CUSTOMS.

[Political

I. Descriptive.—"That great city wh. reigned over the kings of the earth" (Rev. xvii. 18).

"While stands the Coliseum, Rome shall stand;
When falls the Coliseum, Rome shall fall;
And when Rome falls,—the world." (Byron.)

Acc. to *Bede*, the saying of pilgrims in the 8th century. Not



PAUL BEFORE AGRIPPA.

named in o. t.; first, in Apocrypha (1 Mac. i. 10, etc.) [For desc. of R. in days of Paul, see Conybeare and Howson, ch. xxiv.; Smith's *Dic. of Gk. and Rom. Geog.*, etc.] Pop. var. estimated at from 500,000 to even 14,000,000. Most likely ab. 1,200,000 (*Gibbon*). The Empire raised to the highest pitch by Augustus—time of Christ. It was ab. 2,000 m. broad, 3,000 m. long.

Sit. in finest pt. of Temperate zone; cont. 1,200,000 sq. m. of fertile and well-cultivated land. Pop. 120,000,000. (*Gibbon*.) The condition of Rom. world was, in God's providence, well suited for intro. and spread of Gospel in time of Christ. Civilized nations under one gov. By means of 2 languages—Gk. and Lat.—men might be anywhere understood. Ready communication, good roads, peace generally prevailing, despotism reduced all subjects to one level, corruptions of heathenism, felt insufficiency of popular mythology, and philosophy,—all "gave free scope to a religion which taught that there was a beneficent Creator, who was no respecter of persons, and who in pity for the ignorance of man had sent a Divine Teacher to procure and bestow a higher happiness than reason ever had conceived. At the fitting moment the prop. remedy was applied to world's need (Gal. iv. 4). It was a wise Providence that selected the days of this empire for the setting up of a kingdom which shall never be destroyed, Dan. ii. 44." (*T. B. K.*) It was of the city—Rome, the splendid cap. of this vast empire—that Augustus boasted "he had found it of brick, and should leave it of marble."

II. Bible Refs. to Rome and the Empire.—Fr. size, called the world (Luke ii. 1); represented by legs of iron (Dan. ii. 33, 40); terrible beast (vii. 7, 19). Rome the cap. (Ac. xviii. 2, xix. 21); Judæa prov. of (Lu. iii. 2; Ac. xxiii. 24, 25, xxv. 1). *Judicial affairs*: The accused exam. by scourging (Ac. xxii. 24-29); deliv. to soldiers for execu. (Mat. xxvii. 26, 27); accusation over head (Jo. xix. 19); garments given to guard (Mat. xxvii. 35; Jo. xix. 23); prisoners chained to soldiers (Ac. xxi. 33, cf. xii. 6; 2 Tim. i. 16, cf. Ac. xxviii. 16); accusers and accused confronted (xxiii. 35, xxv. 16-19); accused protected fr. populace (xxiii. 20,

Life.]

MANNERS AND CUSTOMS.

[Rome.]

24-27); power of life and death vested in officials (Jo. xviii. 31, 39, 40, xix. 10); appeals to Emperor (Ac. xxv. 11, 12); those who appealed brought before Caesar (xxvi. 32). *Citizenship* by purchase and by birth (xxii. 28); such exempt fr. scourging (xvi. 37, 38, xxii. 25). *Emperors*: Tiberius (Lu. iii. 1); Augustus (ii. 1), Claudius (Ac. xi. 28); Nero (Phi. iv. 22; 2 Tim. iv. 17). *Predictions*: Universal dominion (Dan. vii. 23); division into 10 pts. (ii. 41-43, viii. 20, 24). Origin of Papal power in (vii. 8, 20-25).

III. Papal Rome.—The Papacy said to have been founded by St. Peter, who, it is asserted, was first Bp. of Rome. But there is no evidence of his having been at Rome. Even if it be true that he took part in establishing Christianity at Rome, his soul would have revolted from the charge of founding "Satan's masterpiece." Roman Catholicism and Apostolical Christianity essentially different things in both theory and practice. R. C. is Christianity paganized to the extent of eliminating all Christian doctrine and practice; hence Luther said, "He who goes to Rome the first time, *seeks* a knave; he who goes the second time, *finds* a knave; he who ventures the third time, brings a knave back in his own person." And Ranke, a Catholic when he began to write the "Lives of the Popes," became a Protestant before he had finished that work. A true and complete hist. of Roman pontiffs, saints, doctrines, and practices would prove an unanswerable refutation of the assertion that the R. Catholic is the Church of Jesus Christ. Nevertheless there may be good Catholics, as in the most heretical churches there are some better than their creed.

IV. Moral and Religious Suggestions.—1. The dif. betw. "the most high and palmy state of Rome" and present degradation *ill.* the insufficiency of a baptized paganism to infuse life, vigour, and morality into a people. 2. Its present corruption and decay prophetic of its end.

"To seek for Rome, vain stranger, art thou come,
And find'st no mark, within Rome's walls, of Rome?
See here the craggy walls, the towers defaced,
And piles that frighten more than once they pleased:
See the vast theatres, a shapeless load,
And sights more tragic than they ever show'd.
This, this is Rome! Her haughty carcass spread,
Still awes in ruins, and commands when dead.
The subject world first took from her their fate;
And when she only stood unconquer'd yet,
Herself she last subdued, to make the work complete."

(Vitalis.)

V. Practical Hints.—1. Faithfully guard, humbly receive, and zealously live the faith once delivered to the saints. 2. To think to improve upon the simplicity that is in Christ, is to be "corrupted from" it—is impious and absurd.

"To gild refined gold, to paint the lily,
To throw a perfume on the violet,
To smooth the ice, or add another hue
Unto the rainbow, or with taper-light
To seek the beauteous eye of heaven to garnish,
Is wasteful and ridiculous excess." (Shakspeare.)

I. Descriptive.—[Gk. *mousiké* (*tēchnē*, art); Lat. *musica*; Fr. *musique*]. “A combination or succession of sounds having the property of *pitch*, so arranged as to please the ear. The pleasure derived fr. music arises fr. its exciting, agreeable sensations, and



raising pleasing mental images and emotions. Apart fr. words, it expresses passion and sentiment; and linked to words, it loses its vagueness, and becomes a beautiful *ill.* of language.” “Music’s golden tongue” (*Keats*) discourses in a language known to all; so that the poet (*Shakspeare*) has said—

“The man that hath no music in himself,
Nor is not mov’d with concord of sweet
sounds,

Is fit for treasons, stratagems, and spoils;
The motions of his spirit are dull as night,
And his affections dark as Erebus.

Let no such man be trusted.”

An art having such universal attractions, and by its nature fitted to aid in Divine worship, is oft. referred to in Scripture. Its invention (Ge. iv. 21); vocal (2 S. xix. 35; Ac. xvi. 25); instrumental (Dan. vi. 18); promoted joy, unsanctified—vain (Ecc. ii. 8-11); thought to be efficacious in mental disorders (1 S. xvi. 14-17, 23). Effects on prophets (1 S. x. 5, 6; 2 K. iii. 15); app. for temple use (1 Ch. xvi. 4-6, xxiii. 5, 6, xxv. 1; 2 Ch. xxix. 25). *Used* in parting with friends (Ge. xxxi. 27); sacred processions (2 S. vi. 4, 5, 15; 1 Ch. xiii. 6-8, xv. 27, 28); founding temple (Ezr. iii. 9, 10); consecration of (2 Ch. v. 11-13); coronations (xxiii. 11, 13); dedication of city walls (Neh. xii. 27, 28); celebration of victory (Ex. xv. 15, 20; 1 S. xviii. 6, 7); religious festivals (2 Ch. xxx. 21); private entertainments (Is. v. 12; Am. vi. 5); dances (Mat. xi. 17; Lu. xv. 25); funerals (Mat. ix. 23); in idol worship (Dan. iii. 5); military affairs (Jos. vi. 8; 1 Cor. xiv. 8). Sometimes laid aside in times of sorrow (Ps. cxxxvii. 2-4; Dan. vi. 18). **INSTRUMENTS**:—1. **STRINGED** [**Harp**]: shape and no. of strings unknown (10, and played with plectrum—*J. Ant.*, vii. 12, 3) (Ps. cxxxvii. 2; Ez. xxvi. 13, etc.) [**Sackbut**]: triangular, 4 or more strings (in Dan. iii. 5, 7, *trans. doubtful*) [**Psalttery** or **Viol**]: shape uncertain; 10 strings; kind of lyre, played with both hands (Ps. xxxiii. 2, cxliv. 9). 2. **WIND** [**Cornet**]: prob. a curved horn (Ps. xeviii. 6; Dan. iii. 5, 7, 10, 15; Hos. v. 8). [**Dulcimer**]: not like mod. D., but prob. a double pipe with sack, more like the bagpipe (Dan. iii. 5, 10, 15). [**Flute**]: pr. composed of several pipes (Dan. iii. 5, 7, 10, 15). [**Horn**]: so called because prob. made of this material. (*Rams’ horns*, Jos. xi. 4, 5, 6, 8, a doubtful *trans.* :

Arts.]

MANNERS AND CUSTOMS.

[Music.

C. D. O. T., 164). [Organ]: like the *syrix*, Pandean pipe made of fr. 5 to 25 reeds (Ge. iv. 21; Job xxi. 12, xxx. 31; Ps. cl. 4). [Pipe]: ab. 18 in. long, with several holes and mouthpiece of reed (1 S. x. 5; 1 K. i. 40; Is. v. 12, xxx. 29; Jer. xlviii. 36). [Trumpet]: perh. a straight tube (2 K. xi. 14; 2 Ch. xxix. 27). 3. PERCUSSION [Bells]: small (Ex. xxviii. 33-35, xxxix. 25, 26; Zec. xiv. 20). [Cymbals]: like mod. c. (2 S. vi. 5; 1 Ch. xiii. 8, xv. 16, 19, 28, xvi. 5; Neh. xii. 27); two kinds: some were like castanets (Ps. cl. 5); some large (1 Cor. xiii. 1). [Tabret or Timbrel]: a kind of tambourine (Ge. xxxi. 27; Ex. xv. 20; Jud. xi. 34; 2 S. vi. 5; 1 Ch. xiii. 8; Job. xxi. 12; Ps. lxviii. 25, lxxxii. 2, cxlix. 3, cl. 4; Is. v. 12, xxiv. 8; Jer. xxxi. 4; Ez. xxviii. 13). WERE MADE OF *fir wood* (2 S. vi. 5), *almug wood* (1 K. x. 12), *brass* (1 Cor. xiii. 1), *silver* (Nu. x. 2).

II. Historical.—David had 24 bands of 12 ea. under leaders, as Asaph, Heman, Ethan, Jeduthun, and the choirs were selected fr. 4,000 Levites (1 Ch. xv. 16-24, xxiii. 5, xxv.); Heb. music consisted more in *unison* than *harmony*. Vocal and instru. combined (Ps. xlix. 25); dif. choirs sustained dif. parts. Thus, Miriam and the women responded to the strain led by Moses. Prob. more monotonous than m. is with us,—more like chanting.

III. Moral and Religious Suggestions.—M. *ill.*, 1. Joy and gladness (Zep. iii. 17; Eph. v. 19). 2. Heavenly felicity (Rev. v. 8, 9). 3. Ceasing of, *ill.* calamities (Is. xxiv. 8, 9; Rev. xviii. 22). The most perfect of then known instru.—the harp—being used to represent the m. of heaven, may suggest that the best of the best should be used in worship of God on earth. God, who has taught even the birds to sing, surely did not intend man to be mute. He has made nature sing in our ear; should not man—the head of nature, sing His praises? (Jas. v. 13; Ep. v. 19; 1 Cor. xv. 15.) “The nightingale, another of my airy creatures, breathes such sweet loud music out of her little instrumental throat, that it might make mankind to think miracles had not ceased. He that at midnight, when the very labourer sleeps securely, should hear, as I have very often, the clear airs, the sweet descants, the natural rising and falling, the doubling and redoubling of her voice, might well be lifted above earth, and say, ‘Lord, what musick hast Thou provided for the saints in heaven, when Thou affordest bad men such musick on earth!’” (*Walton*.) The music in public worship may be abused both by its omission, or its character and superabundance; in the latter case—

“Some to church repair,
Not for the doctrine, but the music there.” (*Pope*.)

IV. Practical Hints.—1. The highest art and most perfect instrument to be dedicated to Divine worship. 2. Music should aid congregational praise, not supersede it. 3. True worship by music is only as the heart makes melody. 4. Poor singers, and the dumb—who have never vocalized a note of praise—may, through the mercy of God in Christ, be amongst the sweetest singers in heaven. Then shall fully—as now in a partial sense—be fulfilled the words, “*The tongue of the dumb shall sing*” (Is. xxxv. 6).

I. Descriptive.—[Gk. *Poeo*, to make, or create.] Acc. to mere derivation, the word poetry = a creation or production of any kind; but by its equivalent *poiēsis*, the Gks. almost exclusively designated the artistic production of the imagination expressed in language. P. therefore is not necessarily associated with verse or rhyme. As expression of high-raised thought, P. was naturally developed among Hebs. Their hist. specially fitted to kindle poetic fire. They lived in communion with God; their career a succession of miracles; added to this, *inspiration* raised their P. above all other. Its chief feature is grand and elevated thought. Hence, while other nations have attended to harmony of expression, and cast their verse into measure and rhyme, the Hebs. were not careful about form; yet, though marked by simplicity and freedom, it is not without the characteristics of verse. [Josephus, *Ant.*, ii. 16, 4, iv. 8, 44, vii. 12, 3, thinks it has metres, like P. of Gks. and Roms.] Its chief mode of expression has been happily called "*thought-rhythm*." The words are not reduced to verse, but the thought arranges itself like the lights and shades of a picture. There is a rhythmus of propositions—thought answers to thought, and things to things. This *parallelism*, as it is called, abounds in the P. of the O. T. Several species of parallelisms:—1. *Cognate*, i.e. lines wh. correspond by expressing same or nearly same sentiment, in dif. but nearly equivalent terms. Thus:—

"O the happiness of that man
Who hath not walked in the counsel of the ungodly,
And hath not stood in the way of sinners,
And hath not sat in the seat of the scornful." (Ps. i. 1.)

2. *Antithetic*, i.e. those wh. correspond by opposition of terms and sentiments. Suited for proverbial expressions. Thus:—

"A wise son rejoiceth his father;
But a foolish son is the grief of his mother." (Pr. x. 1.)

Or:—

"The memory of the just is a blessing;
But the name of the wicked shall rot." (Pr. x. 7.)

3. *Synthetic*, i.e. those in wh. there is a similar form of construction. Thus:—

"The law of Jehovah is perfect; restoring the soul:
The testimony of Jehovah is sure; making wise the simple:
The precepts of Jehovah are right; rejoicing the heart:
The commandment of Jehovah is clear; enlightening the eyes;" etc.
(Ps. xix. 7-10.)

4. *Introverted*, i.e. those in wh. the first and last, and the second and third lines, correspond. Thus:—

"My son, if thy heart be wise,
My heart also shall rejoice:
Yea, my reins shall rejoice
When thy lips speak right things." (Pr. xxiii. 15-16.)

Arts.]

MANNERS AND CUSTOMS.

[Poetry.]

A knowledge of laws of poetic parallelism important, as they oft. furnish great facilities for interpretation. The ordinary classes of P. are also found in the Bible. Thus (1) *Lyric*—as in Psalms. (2) *Epic* (? dramatic), as in Job. (3) *Didactic*, as in Proverbs. (4) *Pastoral*, or *Idyllic*, as in Canticles. Occasionally we have rhyme, though prob. not designed by the poet (Ge. iv. 23; Job vi. 4, 7, 9, 13, 22, 29); of course this does not appear in our trans. 12 of the Heb. poems have an alphabetical structure, but not all perfectly carried out (Ps. xxv., xxxiv., xxxvii., cxi., cxii., cxix., cxlv.; Pr. xxxi. 10-31; Lam. i., ii., iii., iv.) In Pss. cxi., cxii., ea. line or half-verse begins with the letters successively of the Heb. alphabet. In Ps. cxix., Lam. iii., are series of verses ea. having the same initial letter in regular order. Of the Gk. poets quoted in Scripture, we have Aratus (*Phænomena*), Ae. xvii. 28; Menander (*Thais*), 1 Cor. xv. 33.; Epimenides, Tit. i. 12.

II. Moral and Religious Suggestions.—See 2 Pet. 21. The Bible a beautiful and attractive as well as useful book. The writer had a regard for human taste. The Bible has suggested the noblest themes for human poetical productions (*ill.* “*Paradise Lost*,” “*Course of Time*”).

“Blessings be with them, and eternal praise,
Who gave us nobler loves, and nobler cares,
The Poets, who on earth have made us heirs
Of truth and pure delight by heavenly lays.” (*Wordsworth.*)

In the Bible we have the sublimest themes—doctrine, precept, promise—in the most attractive and easily remembered form—poetry. “I knew a very wise man that believed that if a man were permitted to make all the ballads, he need not care who should make the laws of a nation.”—(*Andrew Fletcher.*)

III. Practical Hints.—1. No songs like the songs of Zion. 2. A good exercise for the heart and memory of youth, to commit to memory the Psalms of David.

[*Addenda.*—“For long years must the lofty genius which produced the *Allegro* and *Penseroso* have been revolving some still nobler monument to its poetic fame. And when it at length essayed to build the grandest epic the world has ever seen, the subject it selected is emphatically a Biblical one. Had Moses not penned the Pentateuch, Milton could never have written the “*Paradise Lost* ;” and on his, a second time, essaying the epic, he wrote “*Paradise Regained*,” thereby confessing that his themes could be found only in the Bible. There is a grand unity of idea in these two epics; and it was a fine tribute which the poet paid to the Scriptures, when having found what we might call the first half of his great thought in the Old Test., he turned to the New Test., as if only there he could find the other half. The Bible completes itself—so reckoned Milton; and therefore to the Bible he turned for the completion of his epical idea.”—*Trail.*]

I. Descriptive.—[Etymological :—WRITE: lit., *to scratch, to score*; A.-S., *writan*: Ice., *writa*, to draw, trace; *rista*, to score; Goth., *writs*, a stroke, fr. the sound of the pen. SCRIPTURES, *writings*:



ANCIENT VOLUME.

Lat., *scribo, scribere*, to write; *scrip* = *that wh. is written*; scribe = *a writer*. "The Scriptures" = the word of God, the writings *par excellence*. BOOK: A.-S., *boc*, the beech; the Teutons wrote on beechen boards. BIBLE: Gk., *biblion, biblos* = a book—*byblos*, the inner bark of papyrus, *q.v.*, of which paper was made. "The Bible" is pre-eminently "the Book" of books. VOLUME, lit., a roll, or scroll: Lat., *volumen*, a roll—*volvo, volutum*, to roll. Anc. books were

not bound, but rolled up (see cut). PARCHMENT: Lat., *pergamena*, fr. Pergamus, *q.v.*, where it was invented. PEN: A.-S., *pinna*; Lat., *penna*, a feather of wh. pens were made. PRINT: *to press, or impress*; a mark made by impression. Old D., *printen*; Fr., *imprimer*; Lat., *imprimo*—*in*, into, and *premo*, to press.] ORIGIN of w. unknown. Egyptian w. exists as anc. as early Pharaohs. Not clear when first known to Hebs., yet very early (Ge. xxxviii. 18, 25; Ex. xvii. 14); and w. is not mentioned as a new invention (xxviii. 11, 21, 29, 36, xxxi. 18, xxxii. 15, 16, etc.); prob. the art was confined to a few, as the *scribe* was a name of distinction (Jud. v. 14). The Canaanites evidently practised it, fr. Kirjath-sepher (Jos. x. 38, xv. 15; Jud. i. 11) = book-town. In David's time "letters" were written (2 S. xi. 14, 15); prob. Uriah, who carried it, could not read. Letters are often mentioned aft. HEB. ALPHABET prob. of Phœnician orig.; the sq. characters now used not very anc. Perhaps Ezra intro. them aft. the return. They are com. called Chaldee. Letters were orig. of a pictorial cast, their names showing the objects they were meant to represent. Thus, א, *aleph* = an ox; ב, *beth*, house; ג, *gimel*, camel; ד, *daleth*, door; ה, *he*, window; ו, *var*, hook; ז, *zayin*, weapon; ח, *cheth*, fence; ט, *teth*, snake; י, *yodh*, hand; כ, *kaph*, the hand bent; ל, *lamedh*, ox-goad; מ, *mem*, water; נ, *nun*, fish; ס, *samekh*, prop; ע, *ayin*, eye; פ, *pe*, mouth; צ, *tsadhe*, fish-hook; ק, *quoph*, back of head; ר, *resh*, head; ש, *shin*, tooth; ת, *tar*, cross. (*Gesenius*.) The forms being a rude likeness of things signified, vowel points were not formed into a system till betw. A.D. 600 and 1000: they were needful till Heb. ceased to be a living tongue. WRITING MATERIALS: Stone tablets (Ex. xxx. 18, xxxii. 15, 16, 19, xxxiv. 1, 4, 28, 29). In Babylon, etc., writing on bricks when damp; in Egypt, papyrus. *Skins*, and sometimes made into parchment (2 Tim. iv. 13); *rods* (Nu. xvii. 2, 3); *gates* (Deu. vi. 9). The Moslems, to this day, "never set up a gate, cover a fountain, build a bridge, or erect a house, without writing on it choice sen-

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MANNERS AND CUSTOMS.

[Writing.]

tences." (*T. L. B.*, 98.) *Tablets of box-wood* (2 Esdras xiv. 24); and also *brass* (1 Mac. viii. 22, xiv. 27). When letters were cut in stone, lead or copper was poured in (*Job* xix. 24). If surface was hard, a pointed style was used (*Job* xix. 24; *Ps.* xiv. 1; *Is.* viii. 1; *Jer.* viii. 8, xvii. 1). For skins, etc., *ink* was used with a *reed* (xxxvi. 18; 2 *Cor.* iii. 3; 2 *Jo.* 12; 3 *Jo.* 13). The *ink*, prob. of lamp-black dissolved in gall-juice, was carried in ink-horn at the girdle (*Ez.* ix. 2, 3). The writing was fr. *right to left*, on rolls (*Rev.* v. 1); hence, the beginning of the Heb. Bible is at what with us is the end of the book.

II. Moral and Religious Suggestions.—"A good book is the precious life-blood of a master-spirit, embalmed and treasured up on purpose to a life beyond life." (*Milton.*) But for writing, how much the past would be forgotten, or only exist in distorted oral traditions. "Every great book is an action, and every great action is a book." (*Luther.*) "Without books, God is silent, justice dormant, natural science at a stand, philosophy lame, letters dumb, and all things involved in Cimmerian darkness." (*Bartholin.*) As abuses increased, and education became more diffused, writers, copyists, could not keep pace with the demand for books; nor could those who needed them most afford to purchase expensive MSS.; then, through God's all-wise providence, printing was invented. Upon oral tradition, *writing* was a great advance; it *fixed* the knowledge of the past: upon writing, printing was a greater advance; it multiplied and cheapened the sources of information. In Wicklif's day, the price of a fairly-written Bible = the cost of two arches of London Bridge: a workman with his then pay could not have earned it in less than 15 years, and then must have devoted all his money to its purchase. Value of printing in aiding the Reformation. What could Luther have done without the printing press? The Bible may now be had for a few pence. "Reading maketh a full man, conference a ready man, and writing an exact man." (*Bacon.*) "The habit of committing our thoughts to writing is a powerful means of expanding the mind, and producing a logical and systematic arrangement of our views and opinions. It is this wh. gives the writer a vast superiority, as to the accuracy and extent of his conceptions, over the mere talker. No one can ever hope to know the principles of any art or science thoroughly who does not write as well as read upon the subject." (*Blakey.*)

III. Practical Hints.—1. Be thankful for art of w.: how much happiness it opens up—books, letters received from or written to friends. 2. What could be certainly known of will of God but for the Bible—that will in writing? 3. As an exercise for mind and heart, practise the art of w. 4. Let it be said of your letters to friends, etc., as Lord Lyttelton said of the poet Thomson's writings—

"Not one immoral, one corrupting thought,
One line which, dying, he could wish to blot."

5. Pray that the blessing secured by Jesus Christ (*Col.* ii. 14) may be yours, and that your names may be written in the "book of life."

I. Descriptive.—[Painting.] Although, in consequence of legal prohibitions, this art was discouraged among the Hebs., it seems to have made some progress in more recent times of Jewish history. Buildings were adorned with paintings. Walls and beams were coloured with vermilion (Jer. xxii. 14). Figures, prob. of idols, were painted on walls of temples (Ez. xxiii. 14, 15), and idols seemed to have been coloured (Wis. xiii. 14), as pictures and images were forbidden by Mosaic law (Lev. xxvi. 1; Nu. xxxiii. 52); these pictures were prob. copied by the Jews fr. heathen neighbours aft. they had been corrupted by intercourse with them. "Pleasant pictures" (Is. ii. 16) = "vessels of delightful appearance." (Henderson, *Isaiah* xxiii.) The customs referred to (Ez. xxiii. 14) are illustrated by Assyrian discoveries. Layard found the walls of var. chambers in the palaces of Nimroud constructed of sun-dried bricks, covered with plaster coating, on wh. was painted figures and ornamental devices. The colours were blue, red, white, yellow, and black, arranged with considerable taste. The laws of perspective and proportion do not seem to have been understood. (*T. B. K.*) Among the Egyptians the art of p. attained to considerable perfection. They generally used vegetable colours, wh. they fixed by a strong gluten. [Sculpture.] The same laws wh. discouraged painting, of course applied to s.; hence until the erection of David's palace and Solomon's temple, ornamental details in architecture were neglected; indeed the principal artists employed in these buildings app. to have been brought fr. Phœnicia and Egypt. The pyramids, "the trophied sepulchres of the kings," and the graven sarcophagi, afford full proof of the early advance of all the arts of design in Egypt. The previous preparation of the stones, etc., of the Temple (1 K. vi. 7), to wh. *Heber* alludes in the lines—

"In awful state

The Temple rear'd its everlasting gate;

No workman's steel, no ponderous axes rung:

Like some tall palm the noiseless fabric sprung,"

is strikingly *ill.* by some of the monumental portraitures of the building art found on the walls of Egyptian sepulchres. The previous squaring and preparation of stones is often depicted. Finished blocks received a mark to point out the place they should occupy in the building. The mt. quarries nr. the Nile supplied blocks of such vast size that columns, and even colossal statues, were usually finished and polished in the quarries, fr. whence they were drawn on an inclined road, levelled for the purpose, to the Nile, and then conveyed in boats to their place of destination. All these processes are *ill.* by the paintings referred to. We have the process of idol-making minutely described by Isaiah (xliv. 13). (See *T. B. C.*)

II. Moral and Religious Suggestions.—Legal enactments discouraging painting and sculpture intended to be preventive of idolatry,

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MANNERS AND CUSTOMS. [Painting—Sculpture.

and not of cultivation of taste, etc. Nature a beautiful temple, richly overlaid with colour, and filled with graceful forms of many a "sculptured flower." (*Bryant.*)

"Who can paint
Like Nature? Can imagination boast,
Amid its gay creation, hues like hers?" (*Thomson.*)

Much of the most magnificent painting in the world suggested by Bible subjects and truths. Devout men the best painters of Scripture incidents, etc. "He best can paint them who shall feel them most." (*Pope.*) Otherwise, artists are likely to be but poor *illustrators* of the Word of God, even though, like Gustave Doré, they labour

"With hue like that when some great painter dips
His pencil in the gloom of earthquake and eclipse." (*Shelley.*)

Paintings in a place of worship tend rather to divert attention than instruct the mind or aid devotion. Sculptures hardly seemly where a graceful simplicity should reign, even though they be

"Carved with figures strange and sweet,
All made out of the carver's brain." (*Coleridge.*)

"Sermons in stones" not heard by dull ears; other sermons needed by all. "The *chef d'œuvres* of Raphael, of Angelo, of Titian, Corregio, Murillo, Leonardi, Rubens, Rembrandt, Poussin—indeed, of all the great masters—are Biblical subjects. Though of diverse schools and in dif. countries, with singular unanimity, as if drawn by one com. impulse, our great painters have turned to the Scriptures for those subjects which were most to immortalise their own fames, and ennoble their art." (*Trail's Lit. Charac. of Bible*, 251.)

III. Practical Hints.—1. What wonderful word-painting we have in the Bible! (*ill.* Nathan's Parable, the Shunamite's Son, Good Samaritan, Prodigal Son, etc.) 2. He whose memory is full of Bible history has a picture gallery of his own.

[*Addenda.*—Parrhasius of Ephesus, and Zeuxis, were contemporary painters. These artists once contended for pre-eminence in their profession, and when they exhibited their respective pieces the birds came to peck the grapes which Zeuxis had painted. Parrhasius then produced his piece, and Zeuxis said, "Remove the curtain, that we may see the painting." The curtain itself was the painting, and Zeuxis acknowledged himself to be conquered, exclaiming, "Zeuxis has deceived the birds, but Parrhasius has deceived Zeuxis!" Parrhasius dressed in a purple robe, and wore a crown of gold, calling himself the king of painters, 415 B.C. (*Plutarch.*) Encaustic invented by Pausias, of Sicily, ab. 360 to 330 B.C. Quintus Fabius, called on that acc. *Pictor*, intro. painting into Rome 291 B.C. (*Livy.*) Something of the art was known by Bede, who died 735 A.D. Cimabue, of Florence, restored the art at close of 13th century. The Eyck family founded the Flemish school of oil-painting, 1415. Perspective first studied by Paolo Uccello. About 1523, Henry VIII. patronised Holbein, and invited Titian to his Court; this the earliest mention of the art in England.]

Creature Worship.]

FALSE RELIGION.

[Idolatry.]

I. Historical.—Idolatry—*εἰδωλολατρεία* = worship of idols, *i. e.* the act of ascribing to things and persons properties belonging to God. It is “the gross and extreme effect of an extravagant, un-



SACRED IBIS.

reasoning veneration for those creatures and works of the Creator through whose instrumentality benefits accrue to man.” (*T. B. C.*) The earliest objects of idolatrous homage were prob. the sun, moon, stars (2 K. xxiii. 5; Ac. vii. 42), and aftwds. earthly creatures (Ro. i. 23, 25). The following are among the chief, as ref. to in the Bible, of the CREATURES worshipped. [Sun] as *Osiris* by Egyptians, fr. them prob. learned by Israelites. On (Bethshemesh or Heliopolis = city of the s.), so called fr. his temple (Jer. xliii. 13). Wife of Joseph, was dau. of his priest (Ge. xli. 45). s. worshipped by Phœnicians under name of *Baal-shāmayim* (Lord of heaven), and *Adon* (Gk. *Adonis*), and *Thammuz* (Ez. viii. 14); by Ammonites as *Molech* or *Milcom*; by Moabites as *Chemosh*; by Syrians as *Hadad* (hence names Benhadad, Hadadezer, etc.) The Bel or Belus of Assyrians = *Baal* (*cut*, p. 132). As by Persians (*Bochart*), late kings of Judah dedicated horses to s. (2 K. xxiii. 11). [Moon] under name of *Astarte* (*cut*, p. 134) worshipped by Phœnicians, known as *Ashtaroth* or *Ashtoreth* to Hebs. (Jud. ii. 13, x. 6; 1 S. vii. 3, xii. 10); goddess of Zidonians (1 K. xi. 33). [Stars.] Early adored by Israelites (Am. v. 26; Ac. vii. 42, 43); hence a strict law (Deu. xvii. 3), and constant calling of God as the true *Jehovah Zebaoth* (Lord of Hosts) (Dan. iv. 35, 37; Deu. x. 14). s. worship was encouraged by Manassch (2 Ch. xxxiii. 3). The worship of [living things] as symbols of the Deity was common amongst the ancient heathen, especially the Egyptians, who “worshipped animals, and even inanimate things, believing that the gods dwelt in them” (*cf.* Ex. viii. 26): “For, acc. to their pantheistic philosophy, they conceived not of God as a person, but as an essence, diffused throughout nature, and manifested in infinite variety of form. Animate and inanimate things were parts of one nature, of wh. the entirety was believed to be God. So that any one might be a manifestation of the Divine presence.” (*T. B. C.*) Some creatures, as the Ibis, *q. v.*, were held especially sacred. “It was not to be expected that an arrangement like this should be understood by an uninstructed people; they saw everything in a literal point of view, and in this particular it was the exact reverse of the truth. Instead of referring these animals to the deities in whose honour they were consecrated, those deities [as *Osiris* and *Isis*] to the heavenly bodies, and those, again, to the

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great First Cause of all, they left the Supreme Being out of the question entirely, and worshipped the heavenly bodies, the deities, their personifications, the sacred animals, the embodied attributes of God, all at once, and with the same reverence." (T. B. C.)

II. Moral and Religious Suggestions.—1. Man an essentially religious being—has a religious nature—must worship. 2. Incompetence of unaided reason to discover or devise a religion that the common sense of universal man would approve. "If we needed a commentary on the common sin of paganism, when men, "professing themselves wise, became fools, and changed the glory of God into an image made like unto corruptible man, and to four-footed beasts and creeping things," where could we find it better than in the pantheism of Egypt, where every creature in which was the breath of life became an idol, and the vital principle was adored under the varied forms which it animated, from the beetle of the dust to the lordly ox that fattened in the luxuriant herbage of the Delta?" 3. Dreadful to have been born at such a time, "a pagan suckled in a creed outworn." 4. Our responsibility greater, born in the midst of Christian light and privilege. 5. "It is the invariable property of error in morals and religion that men take credit to themselves for it, and extol it as wisdom; so the heathen, 1 Cor. i. 21" (Tholuck). 6. "In the face of these plain declarations (Ro. i. 22, 23) of the descent of man's religious belief fr. loftier to ever lower and more debasing conceptions of the Supreme Being, there are expositors of this very epistle (as *Reiche* and *Jowett*) who, believing neither in any fall from primeval innocence, nor in the noble traces of that innocence wh. lingered even after the fall, and were only by degrees obliterated by wilful violence to the dictates of conscience, maintain that man's religious history has been all along a struggle to rise, fr. the lowest forms of nature-worship, suited to the childhood of our race, into that which is more rational and spiritual." (Brown.) 7. "The land of Palestine is ever represented as held by direct tenure fr. Jehovah (Lev. xxv. 23). To Him peace and war—questions determined under all governments by the supreme authority—were referred (Deu. i. 41, 42; Jos. x. 40; Jud. i. 1, 2; 1 K. xii. 24); *idolatry was treason*. In relation, therefore, to the Jews, Jehovah was both God and King." (Angus.)

III. Practical Hints.—1. Rejoice in the light. 2. Walk in the light. 3. Diffuse the light. 4. Millions of heathen this day as dark as Egyptians of 4,000 years ago. Must remain in darkness except we send the knowledge of the True Light.

"Can we, whose souls are lighted
With wisdom from on high,—
Can we to men benighted
The Lamp of Life deny?
Salvation! O salvation!
The joyful sound proclaim,
Till each remotest nation
Has learned Messiah's name.

Waft, waft, ye winds, His story;
And you, ye waters, roll,
Till, like a sea of glory,
It spread from pole to pole;
Till, o'er our ransomed nature,
The Lamb for sinners slain,
Redeemer, King, Creator,
In bliss return to reign."

(Heber.)

I. Gods mentioned in the Bible.—[Adrammelech] (king of fire, *i.e.* sun-god); ANAMMELECH (?shepherd and flock, *i.e.* constellation Cepheus); worship intro.



BAAL

(of *Sepharvaim*, city of Assyria, prob. now Sippara); some think Ad. = sun, and An. = the moon. Rawlinson regards one as the male, the other the female power of sun. [Ashima] (2 K. xvii. 30); supposed to be the Phœnician Esmûn, Gk. Æsculapius. [Astoreth] (1 K. xi. 5, 33; 2 K. xxiii. 13), the chief female deity of the Phœnicians, prob. the "moon-goddess," embodying the idea of productive-power worship, prob. identical with that of Venus. [Baal] (*lord, possessor*), the chief male deity of Phœnicians (Nu. xxii. 41, xxv. 3; Jud. ii. 11-13, vi. 25-32, viii. 33, ix. 4, x. 6, 10; 1 S. vii. 4; 1 K. xvi. 31, 32, xviii. 2; 2 K. x. 18-28, xvii. 16; 2 Ch. xxviii. 2); worship (1 K. xvi. 32, xviii. 20; 2 K. x. 26, xi. 18; Jer. xi. 13, xxxii. 29); priests (1 K. xviii. 19, 26-28); human sacrifices (Jer. vii. 9, xix. 5. [B.-berith] *covenant lord*); name of B. as worshipped by Shechemites (Jud. viii. 33, ix. 4, *cf.* 46). [B.-peor] (*lord of the opening*). The B. of Moab called sometimes (Nu. xxv. 3, 5, 18; Deu. iv. 3; Jos. xxii. 17; Ps. cvi. 28; Hos. ix. 10) obscene rites. [B.-zebub] (*lord of the fly*), worshipped at Ekron (2 K. i. 2, 3, 6, 16). [B.-zephon] (*lord of North*). [Bel] (contr. fr. Baal), Assyrian B. (Is. xli. 1; Jer. l. 2, li. 44). [Chemosh] (*subduer*), national god of Moab (Nu. xxi. 29; Jer. xlviii. 7, 13, 46), worshipped by Ammon (Jud. xi. 24; see also 1 K. xi. 7, 33; 2 K. xxiii. 13). [Chiun] (Am. v. 26), and [Remphan] (Ac. vii. 43). On a tablet in Brit. Museum is a group of gods, of whom two bear the name of *Renpu* (pr. Rempu), and *Ken*, prob. deities of some E. tribe. [Dagon] (*dear, i.e.* honoured, *fish*), national god of Philistines (Jud. xvi. 23; 1 S. v. 1-7): the female deity was *Atargatis* or *Derceto* (xxx. 10; 1 Ch. x. 10; see also Jos. xv. 41, xix. 27). The Assyrians also had a fish-god. [Diana] (the Gk. *Artemis*), worshipped specially at Ephesus (*q. v.* Ac. xix. 23-41); "represented with numerous breasts, she must be considered as symbolizing the generative and sustaining powers of nature." [Jupiter] (the Gk. *Zeus*), supposed to have supreme power (Ac. xiv. 12, 13, xix. 35). [Mercury] (Gk. *Hermes* = the speaker), presided over eloquence (Ac. xiv. 11-13). Ovid relates a story of these deities wandering in neighbouring country of Phrygia (*Metam.*, viii. 626, 627). [Moloch] (*ruler*), or Molech, or Milcom, human sacrifices (Lev. xviii. 21, xx. 2-5; 1 K. xi. 5, 7, 33; 2 K. xxiii. 10, 13; Jer. xxxii. 35, xlix. 1, 3, *marg.*; Am. v. 26; Zep. i. 5; Ac. vii. 43). [Merodach] (*death*,

Idolatry.]

FALSE RELIGION.

[Image Worship:

slaughter), acc. to some = [Mars] (god of war), deity of Babylon (Jer. i. 2). [Nergal] (*man-devourer*), idol of Cuthites (2 K. xvii. 30), identified with Mars. [Nebo], Babylonian. Presided over literature (like Gk. *Hermes*, and Rom. *Mercury*) (Is. xlvi. 1). [Nibhaz] (? *barker*), idol of Avites (2 K. xvii. 31), prob. = Egyptian *Anubis*. [Nisroch] (? *great eagle*), Assyrian. Eagle-headed figures among Assyrian sculptures (2 K. xix. 37; Is. xxxvii. 38). [Rimmon] (? *exalted*, or *pomegranate*, q. v., symbol of generative power), Syrian (2 K. v. 18). [Tammuz] (Ez. viii. 14), prob. Gk. *Adonis*.

II. Descriptive.—IDOL, Gk. *ειδωλον*, an image, spectre, or shade. It was a representation of some principle or being to whom worship was paid; and intended to convey through the external senses a more vivid idea to the mind of the being worshipped, and thus to be simply a means of honouring Jehovah, as the Israelites by means of their calf worship (Ex. xxxii. 5). "Grosser ideas naturally prevailed; and men, having regarded the representation as sacred to the Deity, came very often to consider *it* the Deity itself, at least to offer it worship, as if the senseless stone or piece of metal could hear and help them.

III. Moral and Religious Suggestions.—1. "Gods many," true God—one. 2. Idolatry not confined to heathens, or worship of wood or stone idols (1 Cor. x. 14; Col. iii. 5; Phil. iii. 9). 3. Whatever, other than God, is enshrined in the heart as the chief object of affection is an idol.

"We do not bend the adoring knee
To demon gods 'neath forest tree;
And when the fair round moon returns,
No heart in votive rapture burns;
But wrong desire, and cherish'd sin,
And selfish care enshrin'd within,
And angry passions, prompt to wake,—
These are the idols Christians make.
The great Lord God enthron'd on high;
He sees the soul's idolatry;
He claims the first love of our heart,
Nor takes what is but His in part."

(*Verses for Holy Seasons.*)

IV. Practical Hints.—1. Idolatrous worship, and principles, subtl. 2. Dangers of idolatry (2 Cor. vi. 9; Eph. v. 5; Rev. xxi. 8, xxii. 15; 1 Jo. v. 21).

"If, when the Lord of Glory was in sight,
Thou turn thy back upon that fountain clear,
To bow before the 'little drop of light'
Which dim-eyed men call praise and glory here:
What dost thou but adore the sun, and scorn
Him at whose only word both sun and stars were born?"
(*Keble.*)

Teachers of the False.] FALSE RELIGION.

[Idolatry.]

I. Terms employed.—[Wise Men.] Heb. *hakamim* (Ge. xli. 8; Ex. vii. 11) = those learned in occult science. Same word applied to Babylonian sages (Dan. ii. 24, iv. 6, v. 15). [Magicians.] Heb. *hhar-tummim* (Ge. xli. 8; Ex. vii. 11, 22, viii. 7, 18, 19, ix. 11) = those who understood hieroglyphics, in wh. secret things were written; called also Chaldeans (Dan. i. 20, ii. 2). [Sorcerers.]



ASHTEROTH.

Heb. *mekhashshephim* (Ex. vii. 11; Dan. ii. 2; Mal. iii. 5) = those who muttered or used incantations. In fem. form it is trans. *witch* (Deu. xviii. 10); (in 2 Ch. xxxiii. 6, "used witchcraft.") [Observers of times] Heb. *me'onenim* (Lev. xix. 26; Deu. xviii. 10, 14; 2 K. xxi. 6; 2 Ch. xxxiii. 6) = acc. to Gesenius, a species of divining

convec. with idolatry. It is trans. "*soothsayers*" (Is. ii. 6; Mic. v. 12); form of same word trans. "*sorceress*" (Is. lvii. 3) and "*enchanters*" (Jer. xxvii. 9) = acc. to some, observing of clouds, or meteoric appearances, noting of dreams, etc. [Wizard.] Heb. *yidd'e'onim* (Lev. xix. 31, xx. 6, 27; Deu. xviii. 11; 1 S. xxviii. 3, 9; Is. xix. 3) = knowing. [Familiar Spirit.] Heb. *ob* (Job xxxii. 19) = a bottle. The F. s. was supposed to be in the body of the wizard, as if in a bottle (Lev. xix. 31, xx. 6, 27). Case of Saul (1 S. xxviii. 7, 8, 9). [Necromancer] one who was said to consult the dead (Deu. xviii. 11). The answers given, sup. to be spirits of the dead, were prob. produced by ventriloquism (hence the LXX. have so rendered the Heb.) Sometimes the voice is desc. as "out of the ground" (Is. xxix. 4). [Charmers.] Heb. *ittim* (Is. xix. 3) = prob. the necromancer who emitted the voice of a spirit. Another word trans. "*charmors*" (Deu. xviii. 11) = one who could find with spells. Applied to c. of serpents (Ps. lviii. 5). [One that useth divination.] Heb. *Kosem* (Deu. xviii. 10) = dividing out (trans. *soothsayer*, Jos. xiii. 22; see also 1 S. vi. 2; Ez. xxi. 21). "It is a question how far divination was an imposition. That much imposition was mixed with it no one will deny. But it may not unreasonably be believed that some dark influence was at work. We may not attempt to define it. But if, as we know, the prince of the power of the air had sway over the children of disobedience (Eph. ii. 2), and evidenced his dominion in many remarkable cases, it may be that sometimes the soothsayers, the magicians, the sorcerers were helped in their evil courses by him whose slaves they were. Be this, however, as it may, whether the whole was imposture, or whether there was some reality in it, the law of God was holy, just, and good, which condemned and punished it." (T. B. K.)

II. Descriptive.—The kinds of divination mentioned in Scripture are,—1. *Cupellomancy* or *Berylomancy*, div. by cup or jewel (see *Urim*, *C. D. O. T.*, 201; *Ge.* xlv. 1-5). Cup still used by Arabs. When Mr. Norden was at Derri, in Upper Egypt, an Arab said that “he knew very well who the strangers were, for he had consulted his cup.” 2. *Rhabdomancy*, or div. by the wand or arrow (*Ez.* xxi. 21); divining rod (*Hos.* iv. 12). 3. *Necromancy* (see above). 4. *Splanchnomancy*, div. by inspection of entrails of victims slain for purpose (*Ez.* xxi. 21). 5. *Oneiromancy*, div. by dreams (*Ge.* xli. 8; *Dan.* iv. 7). 6. *Cleromancy*, div. by lot:—this among Jews a Divine oracle, and recognized mode of discovering the Divine will. 7. *Idolomancy*, div. by an image. By some it is believed that Rachel stole her father’s images on this acc. The Targum (of *Iona*, *Ben Uzziel*) says, “And Jacob stole the science of Laban the Syrian, that it might not discover his departure.” 8. *Phonomancy*, div. by voice.

III. Historical.—1. At entrance of Christianity the world was overrun with magicians and conjurors of various grades (*Gal.* v. 20). “Impostors fr. the E., pretending to magical powers, had great influence over the Rom. mind. All the Gk. and Lat. literature of the period, fr. Horace to Lucian, abounds in proof of the prevalent credulity of this sceptical period. Unbelief, when it has become conscious of its weakness, is often glad to give its hand to superstition. The faith of educated Romans was entirely gone . . . they greedily welcomed the most absurd and degrading superstitions. . . . Syrian fortune-tellers flocked into the haunts of public amusement. . . . The more remote districts of A. Minor sent them itinerant soothsayers. . . . Marius had in his camp a Syrian prophetess, by whose divinations he regulated the progress of his campaigns.” (*Conybeare and Howson’s Paul*, i. 177-182). Brutus, Pompey, Crassus, Caesar, resorted to oracles at Delphi, etc. Juvenal (x. 93) desc. the Emperor Tiberius with his Chaldeans around him. 2. Christianity attacked and defeated the popular superstition at all points of contact (*Ac.* xiii. 8, xvi. 16, xix. 3; see esp. xix. 17-20). “This scene must have been long remembered at Ephesus. It was a strong proof of honest conviction on the part of the sorceress, and a striking attestation of the triumph of Jesus Christ over the powers of darkness.” (*Ibid.*, ii. 20.)

IV. Moral and Religious Suggestions.—1. Credulity of unbelief. 2. Scepticism and superstition nearly allied. 3. Folly of believing in signs, omens, charms, and the like. 4. Wickedness of consulting conjurors, wizards, “the wise woman;” and forsaking “the lively oracles.” 5. Even yet (1869), ignorant people of remote villages in Christian England believe in charms, and consult impostors.

V. Practical Hints.—1. Do not countenance superstitious follies. 2. Have faith in God’s word, and trust in His providence. 3. Men who harden themselves against the influences of the Spirit, and close their hearts against the Gospel, are often given over to a judicial blindness (*Isa.* lxiii. 10, cf. 2 *Thes.* ii. 10, 11; *Jonah* ii. 8). Hence spiritualism, and the like.

Heathen Temples.]

FALSE RELIGION.

[Idolatry.]

I. Historical Notes.—Heathen temples orig. in sepulchres built for dead (*Eusebius*); were first erected to gods by Egyptians (*Herodotus*). Deucalion built the first Gk. temple (*Apollonius*).



MOHAMMEDAN MOSQUE.

T. of Apollo, at Delphi, was first a cottage of boughs; built of stone ab. 1200 B.C., by Trophonius; burnt by Pisistratidæ, 548; rebuilt by the Alcmaeonidæ, ab. 513. T. of Diana, at Ephesus, built 7 times; planned by Ctesiphon, 544 B.C.; fired by Herostratus, 356, to perpetuate his name; took 220 yrs. to rebuild it; destr. by Goths, A.D. 260. T. of Piety, built by Acilius, on spot where once a woman had fed with her milk her aged father, whom the Senate had imprisoned and sentenced to starvation (*Val. Max.*) The most perfect anc. T. at this day is the T. of Theseus, built B.C. 480. Pagan Ts. destroyed throughout the Roman empire by order of Constantine, A.D. 331. Paganism finally overthrown in the reign of Theodosius the younger, ab. 391, and abjured by Rom. Senate in 388.

II. Descriptive.—Temples at first small and mean; most anc. were hollow trees, in wh. were placed images of the gods. A T. at first was the habitation of the deity, not a place for worshippers. Then came the wooden house, and then the T. of stone. The larger Ts. consisted of 3 parts, the *pronaos* (*πρόναος*) = vestibule; the *naos*, or *cella* (*vaos* or *σηκος*) = the place for the deity; and the *opisthodomus* (*οπισθόδομος*) = where the treasures were kept. In form they were oblong or round, their beauty owing to combinations of columns within and without. [T. of Diana] Ionic, white marble, 425 ft. long, 220 ft. bd. Its 127 columns were 60 ft. high. Built at cost of all states of A. Minor. [T. of Juno] at Samos, 346 ft. long, 189 ft. bd. Doric, aftwds. Ionic. [T. of Delphi] cost ab. £115,000, collected in cities of Greece. Doric, Parian marble. [T. of Olympian Jove] Athens. Doric, 359 ft. long, 173 ft. bd., finished by Hadrian 650 yrs. aft. foundation.

III. Bible References to Idolatry.—Forbidden (Ex. xx. 4, 5); heathens devoted to (Ps. xcvi. 5; Ro. i. 23, 25; 1 Cor. xii. 2); thought the gods vis. earth in bodily shapes (Ac. xiv. 11); considered their gods had local influence (1 K. xx. 23; 2 K. xvii. 26); temples built for (Hos. viii. 14); Altars (1 K. xviii. 26; Hos. viii. 11); feasts (2 K. x. 20; 1 Cor. x. 27, 28). *Mode of worship*: sacrifices (Nu. xxii. 40; 2 K. x. 24); libations (Is. lvii. 6; Jer. xix. 13); incense (Jer. xlvi. 35); prayer (1 K. xviii. 26; Is. xlv. 17); singing and dancing (Ex. xxxii. 18, 19; 1 K. xviii. 26, *margin*; 1 Cor. x. 7); *bowing* (1 K. xix. 18; 2 K. v. 18); kissing, etc. (1 K. xix. 18; Job xxxi. 26, 27; Hos. xiii. 2); mutilation (1 K. xviii. 28); human sacrifices (Deu. xii. 31; 2 Ch. xxxiii. 6; Jer. xix. 4, 5; Ez. xvi.

Idolatry.]

FALSE RELIGION.

[Heathen Temples.

21); in temples (2 K. v. 18); on high places (Nu. xxii. 41; Jer. ii. 20); in groves (Ex. xxxiv. 13); under trees (Is. lvii. 5; Jer. ii. 20); in private houses (Jud. xvii. 4, 5); on roofs (2 K. xxiii. 12; Zep. i. 5); in secret places (Is. lvii. 8); obscene and impure rites (Ex. xxxii. 25; Nu. xxv. 1-3; 2 K. xvii. 9; Is. vi. 8, 9; 1 Pet. iv. 3); connect. with divination (2 Ch. xxxiii. 6); victims adorned with garlands (Ac. xiv. 13); objects of carried in procession (Is. xlv. 7; Am. v. 21; Ac. vii. 43). Early notice of among God's people (Ge. xxxi. 19, 30, xxxv. 1-4; Jos. xxiv. 2). *Jews* practised it in Egypt (Jos. xxiv. 14; Ez. xxiii. 3, 19); brought fr. Egypt (Ex. xxiii. 8, cf. Ac. vii. 39-41); forbidden (Ex. xx. 1-5, xxiii. 24); mixed with God's worship (Ex. xxxii. 1-6; 1 K. xii. 27, 28); they imitated Canaanites in (Jud. ii. 11-13; 1 Ch. v. 25), and Moabites (Nu. xxv. 1-3), and Assyrians (Ez. xvi. 28-30, xxiii. 5-7), and Syrians (Jud. x. 6); adopted by Solomon (1 K. xi. 5-8); other kings (1 K. xxi. 26; 2 K. xxi. 21; 2 Ch. xxviii. 2-4, xxxiii. 3-7); the people followed (1 K. xii. 30; 2 K. xxi. 11; 2 Ch. xxxiii. 9); prevailed in Israel (Is. ii. 8; Jer. ii. 28; Ez. viii. 10). It was a virtual forsaking of God (Jer. ii. 19-3), and though withstood by good kings of Judah (2 Ch. xv. 16, xxxiv. 7), it ultimately led to captivity of Israel (2 K. xvii. 6-18) and of Judah (19-23).

IV. Moral and Religious Suggestions.—Cost of heathen temples and worship has been often contrasted with that of Christian worship, to the disparagement of latter. (Heathen more ready to do for the false than Christians for the true.) But it should be borne in mind that *great* temples were, 1. not numerous; 2. that they were national, built—as that of Diana, and at Delphi—by collections and levies spread over a vast area in which were few ts., or by the influence of despotic kings, and from public treasuries. The temples, etc., of Christianity (abbeys, cathedrals, etc.) far more numerous and costly (*St. Peter's*, at Rome, 669 ft. long, 442 ft. bd., 432 ft. high; 176 years in building. *St. Paul's*, London, 510 ft. long, 282 ft. bd., 404 ft. high, cost £1,511,202), while the churches and chapels, etc., are far more diffused. Many in every town of Christian lands; and in Protestant countries every little knot of Christian people will, without coercion, build a sanctuary for their own use, at their own cost, besides supporting their minister and Christian institutions. Nevertheless, the cost and splendour of some anc. temples prove how strong a hold upon the mind even a superstitious creed had in the olden time.

V. Practical Hints.—1. The truth makes men free from enslaving creeds and superstitious practices. 2. Note the power of Christianity. It imparts the life out of which our churches and organizations (as Sunday-schools) spring, and by which they are sustained. 3. Faithfully guard the faith once delivered to the saints. 4. Resist all ritualistic and other pagan innovations.

“What, Dagon up again! I thought we had hurl'd him
Down on the threshold, never more to rise.
Bring wedge and axe, and, neighbours, lend your hands,
And rive the idol into winter fagots!” (*Athelstane.*)

“’Tis mad idolatry,
To make the service greater than the god.” (*Shakspeare.*)

I. Origin of Sacrifice.—Uncertain, in the total silence of the Bible, whether sacrifice was at first commanded, or whether it arose fr. a sense of sin, and forfeited fellowship with God. The first



ALTAR OF BURNT-OFFERING.

recorded right ss. were accepted (Ge. iv. 4, viii. 20, 21); and fr. their nature one would suppose the existence, though unwritten, of a law on the subject. The institution of s. is aftwds. expressly recorded (Ge. xv. 9). We incline to the belief that both suppositions are correct: that s. was ordered by a law wh. some obeyed, and others—as Cain—ignored; and that in the case of those who at first refused obedience, or who in aft. times had not the law, s. grew out of human consciousness of guilt, and the felt need of atonement. “All allow that the eucharistic and deprecatory ideas of s. are perfectly natural to man. The higher view of its

expiatory character, dependent, as it is, entirely on its typical nature, appears but gradually in Scripture. . . . It is as likely that it pleased God gradually to superadd the higher idea to an institution derived by man fr. the lower ideas (wh. must eventually find their justification in the higher), as that He originally commanded the institution when the time for the revelation of its full meaning was not yet come. . . . The inference is at least prob. that when God sanctified formally a natural rite, then, and not till then, did He define its method.” (*S. B. D.*; but see *J. B. A. V.*, 374.)

II. Early Sacrifices.—[Cain and Abel—Ge. iv. 4.] Heb. *minchah* = a giving, or thing given (same word in Ge. xxxii. 13, 20, 21; LXX. *δωρον* = a gift; 2 S. viii. 2, 6; 1 K. iv. 21; in Ge. iv. 3, 5; in Lev. ii. 1, 4, 5, 6, with *korban* = an approaching). Usage of word points to that notion of s. wh. represents it as a thank-offering to God, our King. The distinction in the offerers lay in their faith (Heb. xi. 4). Faith of Abel, prob. referred to promise of the Redeemer; but this not settled by Bible. [Noah.—Ge. viii. 20.] Heb. *olah* = burnt-offering. It is connec. with *covenant* (Ge. ix. 8-17). A like confirmation of covenant in *olah* of Abraham (Ge. xv. 9; see also xii. 7, 8, xiii. 8, xxvi. 25, xxxiii. 20, xxviii. 18, xxxv. 14). The chief idea seems to be the acknowledgment of a bond betw. the offerer and God; and dedication of offerer—represented by victim—to God’s service. [Offering of Isaac—Ge. xxii. 1-13.] Here we have also the notion of dedication; but not without the incorporated expiatory idea. If the offering of Isaac showed Abraham’s faithful obedience, the ram—God’s chosen substitute—is suggestive of other ideas than mere dedication. [Job—i. 5, xlii. 8.] This s. points

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TRUE RELIGION.

[Primitive Sacrifice.

clearly to expiation, which is prominently noticed, and associated with repentance and prayer. [Moses—Ex. x. 25.] Heb. *Zebach*, fr. root = to slaughter animals—esp. to kill in sacrifice. A bloody sacrifice, blood-shedding being the essential idea. “Thus it is opposed to *minchah* (Ps. xl. 6), and to *ôlah* (Ex. x. 25, xviii. 12, etc.); with it the expiatory idea of sacrifice is naturally connected.” (S. B. D.) The chief idea is deprecatory: the object is to appease the wrath and avert the vengeance of God (*cf.* Matt. xxvi. 28; Heb. ix. 22). Hence at this early period, as afterwards—(see *Sacrifices*)—ss. were of three classes—*burnt-offering*,—*thank-offering*,—*expiatory*. (The latter is excepted by Jahn. *J. B. A.*, v. 375.)

III. Moral and Religious Suggestions.—1. s. not a mod. invention. Coeval with human race. Referred to in first notice as a thing of course, and previously in existence. 2. s. prob. of Divine origin, since not likely that external worship was left to the will of fallen man, a mere child in knowledge. 3. s. consistent with dictates of human conscience: hence, in some form or other, connected with every religion, false as well as true, as an essential element of worship. 4. The multitude of ss. showed that man universally believed that pardon was to be obtained by that means; while the variety, and select character, in some cases (*ill.* sacred animals), showed human anxiety; and the insufficiency of any one humanly devised s. to give peace.

“Not all the blood of beasts,
On Jewish altars slain,
Could give the guilty conscience
peace,
Or wash away the stain.

But Christ, the heavenly Lamb,
Takes all our sins away;
A sacrifice of nobler name
And richer blood than they.”
(Watts.)

5. The early altars being of earth, or unhewn stone (Ex. xx. 24, 25; Deu. xxvii. 5, 6), while brick was hateful to God (Is. lxv. 3), suggests that as little as possible, even of the sacrifices at first offered on them, was of human contrivance; and the fact that such altars—the first that could have been used—were afterwards ordained to be in use, shows God’s approval of these earliest ones, and suggests they and their ss. were of His appointment. 6. The altar nothing—it might be made of rude materials; the s. was everything—it must be select, and offered aright in manner and spirit. The “mean altar of our heart,” the sacrifice everything (Mat. xxiii. 18).

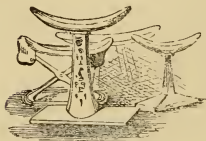
IV. Practical Hints.—1. Gratitude due to God for (1) appointing what man had no right to assume would suffice, had he been able to invent it; or (2) for accepting and fencing with law—so as to render vain offerings unnecessary experiments—that wh. had grown out of human consciousness. 2. The great sacrifice for sin, that to which other ss. pointed, and by which they were made effectual. 3. Jesus the divinely-appointed sacrifice for our sin. He was made sin for us; bore our sins in His own body on the tree. When He died in our nature and stead, our sins, borne by Him, died. Through faith in Him, we are delivered from the condemnation due to us for our offences.

Dreams, Visions.]

TRUE RELIGION.

[Patriarchal

I. Note on Dreams and Dreaming.—In sleep the perceptive faculties—*i. e.* the sensational powers (*Butler's Ana.*, i. 1), and the fancy wh. combines the impressions thence derived—are active; while the reflective powers—*i. e.* reason and judgment—are asleep.



EASTERN PILLOWS.

“But know, that in the mind
Are many lesser faculties, that serve
Reason as chief: among these Fancy next
Her office holds; of all external things,
Which the five watchful senses represent,
She forms imaginations, airy shapes,
Which reason, joining or disjoining,
frames
All what we affirm, or what deny, and call
Our knowledge or opinion; then retires
Into her private cell, when Nature sleeps.”
(*Milton.*)

Still there are D. not very common nor often noticed, in wh. the reason is not entirely asleep—when we have a feeling that it is a D. In D. as in waking thoughts, their material is supplied by ourselves (through the senses, memory, imagination), by other men (through speech), or by the Spirit of God, or of superior spirits to our own, or by our own spirit. A few words whispered into the sleeper's ear have been known to produce a corresponding D. “The Scripture declares, not as any strange thing, but as a thing of course, that the influence of the Spirit of God upon the soul extends to its sleeping as well as to its waking thoughts. It declares that God communicates with the spirit of man directly in dreams, and also that He permits created spirits to have a like communication with it.” (*S. B. D.*)

II. Dreams referred to in the Bible.—[*Job*—iv. 3, vii. 14, xxxiii. 15.] *Job* regards Ds. etc., as the chosen method of God's revelation of Himself. [*Paul*—1 *Cor.* xiv. 15.] Ds. referred to as a mode of Divine revelation, but lower than prophetic visions. Hence, also, dreamers of Ds. (*Nu.* xii. 6; *Deu.* xiii. 1, 3, 5; *Jer.* xxvii. 9; *Joel* ii. 28) are placed lower than prophets. [*Abimelech*—*Gen.* xx. 3-7; *Laban*—xxx. 24; *Butler and Baker*—xl. 5; *Pharaoh*—xli. 1-8; *Midianite*—*Jud.* vii. 13; *Nebuchadnezzar*—*Dan.* ii. 1-, iv. 10-18; *Magi*—*Mat.* ii. 12; wife of *Pilate*—*Mat.* xxvii. 19.] Ds. of prediction, or warning, to aliens to Jewish covenant: sent by God, and in accordance with the principle that while, under the Christian dispensation, we read of trances, etc., as means of Divine communication, Ds. are never referred to. They were often obscure, and needed an interpreter. The interpreter (*ill.* *Joseph*, *Daniel*) being one of God's servants, who was communicated with in other ways than by a D. Still God did communicate with His people by Ds., but in the time of their early and imperfect knowledge of Him, as in the case of *Abraham* (*Ge.* xv. 12), *Jacob* (xxviii. 12-15), *Joseph* (xxxvii. 5-10),

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[Dreams, Visions.

Solomon (1 K. iii. 5), Joseph, N. T. (Mat. i. 20, ii. 13, 19, 22). [Daniel—ii. 19, vii. 1] the only exception to latter rule, “apparently in order to put to shame the falsehoods of the Chaldean belief in prophetic *ds.* and in the power of interpretation, and yet to bring out the latent truth therein. Comp. Paul’s miracles at Ephesus, Acts xix. 11, 12, and their effect.” (*S. B. D.*)

III. Moral and Religious Suggestions.—“The general conclusion, therefore, is, first, that the Scripture claims the *D.*, as it does every other action of the human mind, as a medium through wh. God may speak to man either directly—that is, as we call it, “providentially,” or indirectly, in virtue of a general influence upon all his thoughts; and, secondly, that it lays not far greater stress on that Divine influence by which the understanding also is affected, and leads us to believe that as such influence extends more and more, revelation by dreams, unless under very peculiar circumstances, might be expected to pass away.” (*S. B. D.*)

IV. Practical Hints.—1. Goodness of God in using even the *D.* as a medium of communicating instruction to His friends, and warning to His foes. 2 Possessing the written Revelation—a sure word of prophecy—we need not this special and personal mode of revelation. 3. To regard our dreams as warnings, is to class ourselves with aliens, who alone were warned; to regard them as revelations, is egotistical. Who are we, to need more than “the prophets have written”? 4. The *ds.* that affect us most are seldom distinctly remembered. How foolish to “hunt half a day for a forgotten dream”! (*Wordsworth.*) 5. *ds.* suggestive of the distinct individuality of the spirit of man. Why may it not be active, and capable of receiving external impressions, when the body sleeps the sleep of death? 6. How easily accessible to impressions fr. without is our spiritual being!

“And yet, as angels in some brighter dreams

Call to the soul when man doth sleep,

So some strange thoughts transcend our wonted themes,

And into glory peep.” (*Henry Vaughan.*)

7. *DS.* *ill* (1) prosperity of sinners (Job xx. 5-8; Ps. lxxiii. 19, 20); (2) impure imaginations (Jude 8); (3) enemies of the Church (Is. xxix. 7, 8).

“Exceeding peace had made Ben Adhem bold,

And to the presence in the room he said,

‘What writest thou?’ The vision raised his head,

And in a voice, made all of sweet accord,

Answer’d, ‘The names of those who love the Lord!’

‘And is mine one?’ Ben Adhem ask’d. ‘Nay, not so,’

Replied the angel. Abou spoke more low,

But cheerful still,—‘I pray thee, then,

Write me as one who loves his fellow-men.’

The angel wrote, and vanish’d. The next night

He came again, and with a great waking light,

And show’d the names whom love of God had bless’d,

And lo! Ben Adhem’s led the rest.”

Priests.]

TRUE RELIGION.

[Levitical

I. Descriptive.—TITLE: *Priest* is a contr. of *presbyter*, i.e., elder; and is used by us to represent the Heb. word *cōhen*, o. T., and the Gk. word *hierus*, N. T. Meaning of *cōhen* uncertain: acc. to



PRIEST.

Gesenius, "one who communicates God's will to man;" acc. to Shaalschütz, "one who ministers, or serves." The *hierus* of N. T. is applied to Heb. and heathen priesthood, not to Christian ministry. ORIGIN: Need of presenting acceptable sacrifice in acceptable way. A household priesthood natural. Hence the patriarchs were Ps. in their families (Ge. viii. 20, xii. 8). The P. office descended to firstborn. This not among Hebs. only (xiv. 18; Ex. ii. 16). The Ps. were a distinct class in Egypt (xlvii. 22, 26). At time of passover, the household priesthood yet obtained (xii. 3-6, xix. 22). LIMIT TO TRIBE OF LEVI: This by Divine choice (xxviii. 1; Heb. v. 1-4), opposition to wh. was quelled by supernatural interference (Nu. xvi., xvii.), and it was vested in *fam. of Aaron*, who was himself the first [High-Priest] conse-

crated (Ex. xl. 13; Lev. viii. 12), and called: The P. (Ex. xxix. 30; Neh. vii. 65); God's H.-P. (Ac. xxiii. 4); ruler of people (Ex. xxii. 28, cf. Ac. xxiii. 5). His office was hereditary (Ex. xxix. 29); ranked next the king (Lam. ii. 6); included civil authority (1 S. iv. 18). DUTIES: Off. sacrifices (Heb. v. 1-3); lighting lamps (Ex. xxx. 8; Nu. viii. 3); atonement yearly (Lev. xvi.; Heb. ix. 7); bearing names of Israel (Ex. xxviii. 12, 29); inquiring of God (1 S. xxiii. 9-12, xxx. 7, 8); consecrating Levites (Nu. viii. 11, 21); app. Ps. (1 S. ii. 36); charge of treasury (2 K. xii. 10, xxii. 4); president of chief court (Mat. xxvi. 3, 57-62; Ac. v. 21-28, xxiii. 1-5); taking census (Nu. i. 3); blessing people (Lev. ix. 22, 23); sometimes prophesied (Jo. xi. 49-52). [Assisted by *deputy* (2 S. xv. 24; Lu. iii. 2), called second P. (2 K. xxv. 18), who had oversight of Levites (Nu. iii. 32) and tabernacle (iv. 16).] H.-P. to marry a virgin of Aaron's fam. (Lev. xxi. 13, 14). Dress: Ephod and girdle (Ex. xxviii. 4, 6, 7, 39); coat (4, 39); robe (31-35); breastplate (15-29); mitre (4, 39); crown of gold (36-38); made by Bezaleel (3, xxxvi. 1, xxxix. 1); when worn (Ex. xxix. 30; Lev. viii. 7-9); desc. to successors (Ex. xxix. 29); wore ordinary priest's robe when making atonement (Lev. xvi. 4). He was the chief of the priests who were priests by hereditary right as desc. fr. Aaron. The ordinary [Priest] was publicly consecrated (Ex. xxviii. 3; Nu. iii. 3), with much ceremony (Ex. xxix., xxx. 30, xl. 30; Lev. viii.), wh. lasted seven days (Ex. xxix.

Times.]

TRUE RELIGION.

[Priests.

35-37); remained in tab. 7 days (Lev. viii. 33-36); must be unblemished (xxi. 17-23); must prove their genealogy (Ezra ii. 62; Neh. vii. 64). *Dress* (Ex. xxviii. 28, 40-42). *Duties*: Care of tab. (Nu. xviii. 1, 5, 7); removing sacred things (iv. 5-15); off. sacrifices (Lev. i.-vi.; 2 Ch. xxix. 34, xxxv. 11); care of lamps (Ex. xxvii. 20, 21; Lev. xxiv. 3, 4); of sacred fire (vi. 12, 13); burning incense (Ex. xxx. 7, 8; Lu. i. 9); care of shewbread (Lev. xxiv. 5-9); off. first-fruits (xxiii. 10, 11; Deu. xxvi. 3, 4); blessing people (Nu. vi. 23-27); purifying the unclean (Lev. xv. 30, 31); case of jealousy (Nu. v. 14, 15); of leprosy (Lev. xiii. 2-59, xiv. 34-45); of controversy (Deu. xvii. 8-13, xxi. 5); teaching the law (Deu. xxxiii. 8, 10; Mal. ii. 7); blowing trumpets (Nu. x. 1-10; Jos. vi. 3, 4); carrying ark (iii. 6, 17, vi. 12); encouraging the people in war (Deu. xx. 1-4); valuing things devoted (Lev. xxvii. 8). *Revenues*: Had no inheritance; hence, lived by the altar (Deu. xviii. 1, 2; 1 Cor. ix. 13); tenth of Levites' tithes (Nu. xviii. 26, 28; Neh. x. 37, 38; Heb. vii. 5); first-fruits (Nu. xviii. 8, 12, 13; Deu. xviii. 4); redemption-money (Nu. iii. 48, 51, xviii. 15, 16); first-born of animals (17, 18, cf. Ex. xiii. 12, 13); first of wool (Deu. xviii. 4); shewbread (Lev. xxiv. 9; 1 S. xxi. 4-6; Mat. xii. 4); part of sacrifices (Lev. vii. 6-10, 31-34); devoted things (Nu. xviii. 14); unowned restitutions (v. 8); portion of spoil of war (xxxii. 29, 41); 13 Lev. cities for residence (1 Ch. vi. 57-60, cf. Nu. xxxv. 1-8); *special laws* (Lev. x. 9, xxi. 1-6, xxii. 1-16).



HIGH-PRIEST.

II. Moral and Religious Suggestions.—[*High-Priest*] a TYPE OF CHRIST. Title (Heb. iii. 1); called (v. 4, 5); appointment (Is. lxi. 1; Jo. i. 32-34); making atonement (Lev. xvi. 33; Heb. ii. 17); dress (Ex. xxviii. 2, cf. Jo. i. 14); liable to temptation (Heb. ii. 18); compassion (iv. 15, v. 1, 2); marrying a virgin (Lev. xxi. 13, 14; 2 Cor. xi. 2); holy office (Lev. xxi. 15, cf. Heb. vii. 26); himself performed services on day of atonement (Lev. xvi., cf. Heb. i. 3); bearing names of Israel on his heart (Ex. xxviii. 29, cf. Song viii. 6); alone entered holy place (Heb. ix. 7, cf. 24, 26, iv. 14); interceding (Nu. xvi. 43-48; Heb. vii. 25); blessing (Lev. ix. 22, 23; Ac. iii. 26).

III. Practical Hints.—1. Our High Priest ever liveth to fulfil the work of an intercessor. 2. He has made oblation for the sins of His people. 3. He was sacrifice as well as Priest. 4. His sacrifice was accepted; His intercession prevails. 5. It is our great duty and blessed privilege to believe and be saved.

Levites.]

TRUE RELIGION.

[Levitical

I. Descriptive, etc.—L. desc. of Levi, whence their name. Note, 1, L. did not multiply fast (Nu. iii. 39); only 22,000, including males a month old; *i.e.* fewer than other tribes above 20 yrs. Note, 2, a curse (Ge. xlix. 7) fulfilled, and made a blessing. Sins of fathers vis. on children (Ex. xx. 5), but penally on those alone who share in fathers' sins (xviii. 5-20). The tribe of L. having vindicated God's honour without regard to earthly ties (xxxii. 25-29), it was selected for special religious services (Deu. x. 8, 9, xviii. 1, 2, xxxiii. 8-11). The tr. of L. consisted of 3 great fam.: *Kohathites*, who had charge of sac. vessels; *Gershonites*, care of hangings and curtains; *Merarites*, of boards and pillars, etc. (Nu. iii. 21-37, iv.,



LEVITES.

vii. 4-9, viii. 23-26). Having no tribal territory assigned them, the L. were scattered in 48 cities belonging to other tribes (xxxv. 1-8); of these 13 were for the priests, and 6 for refuge (*q. v.*) (Jos. xxi. 1-42; 1 Ch. vi. 54-81).

II. Bible References to Levites.—Desc. fr. 3rd son of Jacob—Levi (Ge. xxix. 34; Heb. vii. 9, 10); prediction respecting (Ge. xlix. 5, 7; Deu. xxxiii. 8-11); 3 fams. (Nu. iii. 17; 1 Ch. vi. 16-48); not included in census (Nu. i. 47-49), but reckoned after (iii. 14-16, 39); chosen for sacred work (iii. 6; 1 Ch. xv. 2); consecrated (Nu. viii. 6, 14; *J. B. A.* iv. 364), instead of firstborn (Nu. iii. 12, 13, 40-45, viii. 16-18); cause of their selection (Ex. xxxii. 26-28, *cf.* Deu. xxxiii. 9, 10); entered service at 25 yrs. (Nu. viii. 24), as ministers at 30 (iv. 3, 23), superannuated at 50 (viii. 25), then had lighter work (26). Mode of consecration (Nu. viii.); place in the camp (i. 50, 52, 53, iii. 23, 29, 35); *duties*, ministering to the Lord (Deu. x. 8), to priests (iii. 6, 7, xviii. 2); to people (2 Ch. xxxv. 3); charge of sanctuary (Nu. xviii. 3; 1 Ch. xxiii. 32), sacred vessels, etc. (Nu. iii. 8; 1 Ch. ix. 28-30), treasures (xxvi. 20), of tithes, etc. (2 Ch. xxxi. 11-19; Neh. xii. 44); preparing sacrifices for priests (1 Ch. xxiii. 31; 2 Ch. xxxv. 11), shew-bread (1 Ch. ix. 31, 32, xxiii. 29), purifying holy things (28), weights and measures (29); public instruction (2 Ch. xvii. 8, 9, xxx. 22, xxxv. 3; Neh. viii. 7), blessing people (Deu. x. 8), gates of temple (1 Ch. ix. 17-26, xxiii. 5; 2 Ch. xxxv. 15; Neh. xii. 25), conducting service of song (1 Ch. xxiii. 5-30; 2 Ch. v. 12, 13; Neh. xii. 24, 27-43), singing bef. the army (2 Ch. xx. 21, 22), judging, etc. (Deu. xvii. 9; 1 Ch. xxiii. 4; 2 Ch. xix. 8). King's body-guard (2 K. xi. 5-9; 2 Ch. xxiii. 5-7); no inheritance (Deu. x. 9; Jos. xiii. 33, xiv. 3); to be treated kindly (Deu. xii. 12, 18, 19, xiv. 29, xvi. 11, 14), support (Nu. xviii. 21, 24; 2 Ch. xxxi. 4, 5; Neh. xii. 44, 45, *cf.* Heb. vii. 5); gave a tenth of their tithes to priests (Nu. xviii. 26-32), had part of offerings (Deu. xviii. 1, 2).

Times]

TRUE RELIGION.

[Levites.

In time of David were organized (1 Ch. xxiii., *cf.* xxv. 8-31; 2 Ch. viii. 14, xxxi. 17); aft. aptivity (Ezra vi 18), chief officers (Nu. iii. 24, 30, 35; 1 Ch. xv. 4-10; 2 Ch. xxv. 9), under h.-priest's deputy (Nu. iii. 32; 1 Ch. ix. 20); lodged round the temple while on duty (27). Enroached on priestly office, and punished (Nu. xvi. 1-35, xviii. 3).

III. Historical Note.—"Aft. erection of the temple in Palestine, as the L. had much less to do than previously to that time, David divided the 38,000 of them into 4 classes: 24,000 were to assist the priests; 4,000 were to be porters; 4,000 to be musicians; 6,000 judges and genealogists. *Musicians*, subdivided into 24 classes, performed their services alternately, week by week. The stations, guarded by men whose duty it was to watch the temple, were not all occupied by same number: some by 6, others 4, others 2. These guards were relieved every Sabbath."

IV. Moral and Religious Suggestions.—Levites as much servants of the Lord as the priests were. Every official, however humble, needful to give completeness to the whole service. Levites, etc., did their work as unto the Lord. Envious views of official relations of others damaging to one's character, position, and work. Better that each should do his own work, whatever it may be, well. Better be faithful in an inferior office than neglect the duties of a superior one. Better be a good Levite than a bad priest. They that serve at the altar shall live by the altar. Wisdom of God in providing for filling of offices that else might have been neglected by some or coveted by others. His mercy in providing for sustenance of those whose time was wholly occupied ab. religious duties. Levites were to judge, etc.; men are not to be too perfunctory, and confine themselves to the bare duties of office. Faithful men will strive to see how much they can do, not how little may suffice.

V. Practical Hints.—Be faithful in little things. Better be a doorkeeper in house of God than dwell in tents of wickedness. A noble character may dignify a small office. Office may be magnified by character of its holder (Ro. xi. 13).

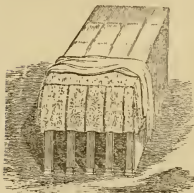
[*Addenda.*—BOOK OF LEVITICUS. Third Bk. of Pentateuch, called by Jews *va-yikra* (= And he called), fr. the first word in it. Leviticus = the Levitical book, because its principal contents are the laws and regulations relating to Levites, priests, and sacrifices. Termed in Babylonian Talmud Law of the Priests; so also in Arabic and Syrian versions. Author, *Moses*. Contains history of one month; *i. e.*, fr. erection of tabernacle to numbering of people who were fit for war, in second month of A.M. 2514, B.C. 1490 (Ex. xl. 17, *cf.* Nu. i. 1). Divided by Jews into 9 *paraschioth*, consisting of 4 leading points: (1) Laws concerning sacrifices; (2) Institution of priesthood; (3) Laws concerning purifications of priests and people; (4) Laws concerning festivals, vows, tithes. Purpose of book, to make known to Israelites the Levitical laws, etc., and by these "shadows of good things to come" to lead the Israelites to the Messiah (Heb. x. 1, *cf.* Gal. iii. 4). The Hebs. had some idea of the spiritual meaning of these institutions (1 Cor. x. 1-4). The best comment on Book of Leviticus is the Ep. to the Hebrews.]

Tabernacle.]

TRUE RELIGION.

[Levitical

I. Historical and Descriptive.—ORIGIN: Prob. fr. earliest days there had been a sacred tent, since there were priests, sacrifices, etc. Soon aft. the exodus we have notice of one (Ex. xxxiii. 7-11).



TABERNACLE.

At length the command for construction of a special T. was given; and the people were invited to give *willingly* for this work. DESCRIPTION: Acc. to Divine pattern. Like com. tent, wh. is gen. divided into 2 parts; the inner lighted with lamps, and not open to strangers. The T. was 30 cub. long (= 52 ft. 6 in., or taking the short cub. 45 ft.), 10 cub. brd. and high. *Framework*, upright boards of shittim (= acacia) wood, overlaid with gold, fitting into silver sockets let into ground, and joined together by transverse bars passing through gold rings. Ea. of these boards was $1\frac{1}{2}$ cub. brd. These 20 ea. side. *Coverings*, four in number; the first of *byss* = fine linen, blue, purple, scarlet, embroidered with cherubim. Prob. this was the interior curtain, covering the roof, and falling inside. The second of goats'-hair, wh. prob. entirely covered the outside. The third of rams'-skins dyed red; and the fourth of badgers'-skin. The last two were prob. weather-guards. *Interior*, 10 cubs.; fr. one end a curtain—called a veil—divided T. into two parts. One, the smaller—called the most holy place—contained the ark of the covenant, *q. v.* The other part—called the holy place—contained table of shew-bread, N., golden candlestick, S., and altar of incense in the centre. *Outer court*: Round the T. was an open court 100 cub. by 50 cub., surrounded by columns—20 ea. side, 10 ea. end; and hangings on three sides and part of fourth. Into this court the people might enter. *Time*: It was finished in ab. 9 mo. *Cost* estimated at £250,000.

II. Bible Refs. to Tabernacle.—Command to make (Ex. xxv. 9, xxvi. 30; Heb. viii. 5); offerings (Ex. xxv. 1-8, xxxv. 4, 5, 21-29); workmen taught of God (xxxv. 2-7, xxxv. 30-35, xxxvi. 1); called T. of the Lord (Jos. xxii. 19; 1 K. ii. 28; 1 Ch. xvi. 39); of testimony (Ex. xxxviii. 21; Nu. i. 50, xvii. 7, 8; 2 Ch. xxiv. 6; Ac. vii. 44); of congregation (Ex. xxvii. 21, xxxiii. 7, xl. 26); of Shiloh (Ps. lxxviii. 60); of Joseph (67); temple of the Lord (1 S. i. 9, iii. 3); house of the Lord (Jos. vi. 24; 1 S. i. 7, 24); movab'e, hence suited for wanderings (2 S. vii. 6, 7); purpose (Ex. xxv. 8; xxix. 42, 43). *Description* (Ex. xxvi., xxxvi.) *Divisions*: Holy place (Ex. xxvi. 33; Heb. ix. 2, 6); holiest (Ex. xxvi. 34; Heb. ix. 3, 7); outer court (Ex. xxvii., xxxviii., xl.); furniture, *q. v.* (xxvi. 35, xl. 22, 24, 26; Heb. ix. 24); first set up (Ex. xl. 2, 17); *was set up* at Sinai (Ex. xl. 18, 19, cf. Nu. x. 11, 12); Gilgal (Jos. v. 10,

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TRUE RELIGION.

[Tabernacle.

11); Shiloh (xviii. 1, xix. 51); Nob (1 S. xxi. 1-6); finally at Gibeon (1 Ch. xvi. 39, xxi. 29). Consecration (Ex. xl. 9; Lev. viii. 10; Nu. vii. 1); sprinkled with blood (Heb. ix. 21); sanctified (Ex. xxix. 43, xl. 34; Nu. ix. 15); Shekinah (Ex. xxv. 22; Lev. xvi. 2; Nu. vii. 89); cloud (Ex. xl. 38; Nu. ix. 15, 16). Priests alone entered, etc. (Nu. xviii. 1-10; Heb. viii. 2, ix. 6). Levites' relation to (Nu. i. 50, 51, iii. 6-8, 23, 29, 35, iv. 15, 25, 31, xviii. 2-4). Substituted by temple when the kingdom was established (2 S. vii. 5-13).

III. Moral and Religious Suggestions.—The *t.* was *ill.* of Christ (Is. iv. 6; Jo. i. 14, *Greek*; Heb. ix. 8, 9, 11); of Church (Ps. xv. 1; Is. liv. 2; Heb. viii. 2; Rev. xxi. 2, 3); of human body (2 Cor. v. 1; 2 Pet. i. 13). The *holiest* of heaven (Heb. vi. 19, 20, ix. 12, 24, x. 19). The *veil* of Christ's body (Heb. x. 20), and also of obscurity of Mosaic dispensation (ix. 8-10, *cf.* Rom. xvi. 25, 26, xi. 19). Solomon thought it a wonderful thing that God should dwell in his superb temple; yet He dwelt in this movable tent; and He will now dwell with every believer. On Nu. ix. 22: The *time* it tarried was one of *rest*—of relig. activity; they worshipped. Seize opportunities—time of *temptation* (Nu. xi. 1, xii. 10). Be more anxious to keep the cloud in sight than see it tarry—to improve than enjoy refreshing times, or prolong them. If the cloud tarry long, think not it will never move. Be not impatient if it tarry when you wish to journey. Where it moves, you may move with joy. (*Stems and Twigs*, 66.) The *t.* made way for splendid temple; so this poor body of ours (1 Cor. v. 1-4). Even the *t.* glorified by God's presence: His presence glorifies the soul (1 Cor. iii. 16, 17, vi. 19). God's presence the true difference between the *t.* and other tents; and this makes all the dif. betw. the Christian and other men. Therefore was the *t.* prized, and therefore should the Christian guard himself. The *t.* commonly made aft. Divine pattern; so are we. The *t.* was soon taken to pieces. We too shall be dissolved; pillars and cords must part company. *t.* moved when and whither God willed; we too must follow Providence.

“These things are our examples, given
That we who walk in brighter day
May hold our faith more pure than they,
Nor in this bad world go astray
To sin, by evil passions driven;
Till He, whom type and lay foretold
In mystic signs and songs of old,
Shall lead us o'er life's dreary wold,
Safe to our happy home in heaven.”

(*Verses for Holy Seasons.*)

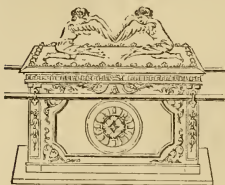
IV. Practical Hints.—1. Follow the cloud. 2. God loves the cheerful giver. 3. He gives skill to workmen and artisans. 4. Does He dwell in our hearts? 5. If so, let us keep this temple undefiled. 6. Prepare for the body's final dissolution. 7. Through the merits of Jesus, hope for a better house. 8. His glorified body the pattern of ours (Phil. iii. 21).

The Ark.]

TRUE RELIGION.

[Levitical

I. Descriptive.—Word means simply “a chest” or “coffer.” Hence it is applied to the vessel built by Noah, and also to the boat in wh. Moses was preserved. SIZE: $2\frac{1}{2}$ cub. long, $1\frac{1}{2}$ brd., $1\frac{1}{2}$ deep.



ARK OF THE COVENANT.

MATERIAL: shittim or acacia wood, overlaid within and without with pure gold, with a moulding of gold. There were 4 golden rings, one at ea. upper corner, through wh. poles of gilded acacia wood were passed when it was carried, and wh. were never entirely removed, but drawn out so far as to allow the A. to stand against the back wall, and projecting to the vail, separating the sanctuary fr. the most holy place (Ex. xxv. 15; Nu. iv. 6; 1 K.

viii. 8; 2 Ch. v. 9). MERCY-SEAT: so lid, of pure gold, was called. Upon it, at the two ends, were two golden cherubim, stretching out their wings, betw. wh. was the *Shekinah*—the symbolical presence of the Deity (Ex. xxv. 10-22, xxxvii. 1-9). CONTENTS: the tables of the law, golden pot of manna, Aaron's rod (Heb. ix. 4).

II. Bible References to the Ark.—Dimensions, etc. (Ex. xxv. 10-15, xxxvii. 1-5). Tables of testimony alone placed in (Ex. xxv. 16, 21; 1 K. viii. 9; 2 Ch. v. 10); but this seems to imply that previously something else *had* been there. (*Alford on Heb.* ix. 4). Mercy-seat (Ex. xxv. 21, xxvi. 34) put in Holy of holies (xxvi. 33, xl. 31; Heb. ix. 3, 4); contents (Heb. ix. 4, *cf.* Ex. xvi. 33, 34; Nu. xvii. 10; Deu. xxxi. 26); anointed (Ex. xxx. 26); covered bef removal (Nu. iv. 5, 6). Called: A. of God (1 S. iii. 3); A. of God's strength (2 Ch. vi. 41; Ps. cxxxii. 8); A. of covenant of the Lord (Nu. x. 33); A. of the testimony (Ex. xxx. 6; Nu. vii. 89). It was a symbol of presence and glory of God (Nu. xiv. 43, 44; Jos. vii. 6; 1 S. xiv. 18, 19; Ps. cxxxii. 8); the glory of Israel (1 S. iv. 21, 22); was holy (2 Ch. xxxv. 3); its resting-place sanctified (2 Ch. viii. 11). Lord inquired of bef. (Jos. vii. 6-9; Jud. xx. 27; 1 Ch. xiii. 3); *carried* by priests or Levites (Deu. x. 8; Jos. iii. 14; 2 S. xv. 24; 1 Ch. xv. 2) bef. Israel in journeys (Nu. x. 33; Jos. iii. 6), sometimes to camp in war (1 S. iv. 4, 5). Profanation of punished (Nu. iv. 5, 15; 1 S. vi. 19; 1 Ch. xv. 13); protection of rewarded (1 Ch. xiii. 14); captured by Philistines (1 S. iv. 11). *Miracles connec. with:* Jordan divided (Jos. iv. 7); Jericho taken (vi. 6-20); Dagon fell (1 S. v. 1-4); Philistines plagued (6-12); its restoration (1-18). *Subsequent history* at Kirjath-jearim, 20 yrs. (1 S. vii. 1, 2); removed to house of Obed-edom (2 S. vi. 1-11); a tent made for by David (17; 1 Ch. xv. 1); brought to city of David (2 S. vi. 12-15; 1 Ch. xv. 25-28). Brought by Solomon into the temple (1 K. viii. 1-6); 2 Ch. v. 2-9). “The ark ought always to have remained in the temple, but there is reason to believe that it was removed by Manasseh or Amon, for we find an injunction by Josiah to restore it to its place (2 Ch. xxxv. 3). In the sack of Jerusalem by Nebuchadnezzar it doubtless perished, and the Jewish tradition respecting it (preserved 2 Mac. ii. 4, 5) is unworthy of credit. It was not in the second temple; and the want of the

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TRUE RELIGION.

[The Ark.

holy ark must have been grief to those who remembered the first house, and thought of Jehovah's visible presence there (Ezra iii. 12, 13). As a kind of substitute there was a stone basement in the sanctuary, three fingers high, on which the high-priest placed the censer on the day of atonement." (T. B. K.)

III. Moral and Religious Suggestions.—1. The ark a type of Christ (Ps. xl. 8; Rev. xi. 19); (see also *Keach on the Types; C. D. O. T.*, 127). 2. Ark in house of Obed-edom (2 S. vi. 1-11; see also *Dr. Edmond's Children's Church at Home*, i. 250; *C. D. O. T.*, 127). 3. Shekinah on the mercy-seat. God's throne a throne of grace. 4. Walls of Jericho fall before the ark; so in presence of Christ shall every trusted defence of idolatry and sin ultimately fall. 5. The ark was a source of trouble to the Philistines, who understood it not, nor worshipped the true God; so Christ, and religion, and religious ordinances, occasions of trouble to the ungodly—not because of any harm in the things of God, but because their hearts are not right. The Bible plagues a bad man who will not repent; comforts and guides those who "hope in His mercy." 6. Dagon fell before the ark; so all idols and enemies of truth liek the dust. 7. Jordan divided in the presence of the ark, and the people went over dry-shod. Christ will make the waters of the cold river of death easily passable for us.

"Jesus! Redeemer! we look to Thee,—one by one,
We lift up our voices tremblingly,—one by one.
The waves of the river are dark and cold;
We know not the spots our feet may hold.
Thou, who didst pass through in deep midnight,
Strengthen us, send us the staff and the light,—one by one.
Plant Thou Thy feet beside as we tread,—one by one,
On Thee let us lean each drooping head,—one by one.
Let but Thy strong arm around us be twined,
We shall cast all our fears and cares to the wind.
Saviour! Redeemer! with Thee full in view,
Smilingly, gladsomely shall we pass through,—one by one."
(Leslie.)

IV. Practical Hints.—1. Seek to have the true Ark in the house and in the heart. 2. His presence will make life happy, and death peaceful and glorious.

"So o'er this mortal scene
Heavenward let us still follow Christ, our Ark;
Nor stand di-mayed, though Jordan roll between
His waters deep and wide:
For while with trusting heart
We look to Him, our Guardian and our Guide,
The swelling waters of that flood shall part,
And more and more subside.
As nearer draws the hour
That sees at last our pilgrim-wanderings cease,
Its terrors more and more shall lose their power,
Till all is joy and peace."

(Small.)

Furniture of Tabernacle.] TRUE RELIGION.

[Levitical

I. Descriptive.—[Brazen Laver.] One of the vessels of the tabernacle, used to hold water for necessary ablutions of priests during their ministrations.



BRAZEN LAVER.

Consisting of a large basin, with a foot or pedestal; it was constructed of the women's mirrors (which were made of metal) (Ex. xxx. 18-21, xxxviii. 8; Ps. xxvi. 7). Its place was in the court of the tabernacle, betw. the tent and the altar (xl. 30-32). It is likely that the sacrifices were washed in this laver.

[*Laver*, a utensil to wash in: Fr. *laver*; L. *lavo*, *lavatum*, akin to Gk. *louō*, to

wash, hence our word *lavatory*.] [Candlestick] or lamp stand, which, according to the given pattern, Moses was to have made for the service of the sanctuary (Ex. xxv. 31-40, xxxvii. 17-24). It was made of pure gold, and, with its belongings, took a talent of gold (= in value £5,475) in its construction. It was of wrought or beaten work, not cast, and had a base or pedestal, from which arose a straight shaft having six branches, *i. e.* three on each side. By the summits of these branches, and of the central shaft, seven lamps were suspended. It is asserted that its height was ab. 5 ft., and the distance between the two outside lamps ab. 3½ ft. Its place was the S. side of the holy place, opp. the table of shew-bread (xxvi. 35, xl. 24). Olive-oil was used (xxvii. 20). The lamps were trimmed with golden snuffers (*tongs*), and the snuff was taken away in golden dishes (xxvii. 21, xxx. 7, 8; Lev. xxiv. 3, 4; 1 S. iii. 3; 2 Ch. xiii. 11). From the second temple the C. was taken away by Titus, and exhibited in his triumphal procession. It is represented, prob. with approximate accuracy, on the Arch of Titus at Rome. Some say it was taken to Carthage by Genseric, A.D. 455, to have been recovered by Belisarius, and at length placed in the Christian church at Jerusalem, A.D. 533. Its subsequent fate is unknown. [Table of Shew-bread,] or lit. "bread of faces," "bread for the presence," so called because it was "set before" the Lord in the holy place (Ex. xxv. 30). In after-times it was called the "bread of ordering," or "arrangement" (1 Ch. ix. 32, *marg.*; Neh. x. 33). The shew-b. was 12 loaves, one for ea. tribe, and was placed with frankincense on ea. row, in two rows, fresh ea. Sabbath; and the old were then eaten by the priests (Lev. xxiv. 5-9; 1 S. xxi. 2-6; Mat. xii. 3, 4). This bread was put on a table of shittim (acacia) wood, plated with gold (Ex. xxv. 23-30); its place was in the sanctuary (xxxix. 36; Heb. ix. 2). On this table were, besides the "continual bread," as it was sometimes termed, bowls and cups, in wh. there was, prob., wine for libations (Ex. xxv. 29, 30, xxxvii. 10-16, xl. 4, 22-24; Lev. ii. 13; Nu. iv. 7). [Altar of Incense] of wood, overlaid with gold. Its top surrounded with golden border, called a crown. It was carried by Levites, by

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TRUE RELIGION. [Furniture of Tabernacle.

means of gilded staves passed through two golden rings (Ex. xxx. 1-6). Morning and evening worship was commenced by h.-priest offering incense on this altar (7-9; Lu. i. 10, *cf.* Ps. cxli. 2; Rev. viii. 4, v. 8). Its place was in the middle of holy place, betw. the table of shew-bread and the candlestick. [Altar of Burnt-offering] made of wood, covered with brass, and having hooks, called "horns," at ea. corner. wh. were sometimes used for securing the victims (Ps. cxviii. 27). On the top was a brass grating, through which the ashes passed. It was carried by Levites, by means of poles passed through brazen rings. As steps were forbidden (Ex. xx. 26), there was prob. an embankment of earth (Lev. ix. 22). See *Sacrifices*.

II. Moral and Religious Suggestions.—[Laver] *ill.* Christ the fount. for sin (Zec. xiii. 1; Rev. i. 5). Regeneration (Tit. iii. 5, *cf.* Eph. v. 26). It was made of mirrors. Many who feed their vanity at their mirrors have need to abandon them for Christ. Mirror shows the outer form; Christ shows the state of the inner man. Men should be anxious that their souls should be worthy of God's favour, who are now content if their bodies, decked in fashionable attire, secure human applause. [Candlestick] *ill.* Christ (Zec. iv. 2; Jo. viii. 12; Heb. ix. 2). The Church (Rev. i. 13, 20) ministers (Mat. v. 14-16); but they can be only burning and shining as the oil of Divine grace is poured into their hearts. They have no light of their own, but need illuminating. As the c. was placed in the holy place, so the place of the minister is the house of God, where he is to receive and give light. [Shew-bread] *ill.* Christ, the bread of life (Jo. vi. 48). David, when he was a hungered, ate of it; hungry souls may feed upon Christ. *Ill.* the Church (1 Cor. v. 7, x. 17); made of finest flour. Church a peculiar people, elect and precious. Several loaves, yet one kind of flour, and all before the Lord; so the Church, many sections, yet of one faith, etc. [Altar of Burnt-offering] type of Christ (Heb. xiii. 10). [Altar of Incense] *ibid.* (Rev. viii. 3, ix. 13). "Jewish writers have said that the incense was to counteract the unpleasant smell wh. might arise fr. the carcases of victims. But it had a higher purpose. The psalmist (Ps. cxli. 2) indicates this, his words implying that prayer was in reality what incense was in the symbol. And Dr. Fairbairn well remarks, on the natural connection of the two, that the odours of plants and flowers are the sweet breath wh., so to speak, they exhale, while prayer can hardly 'be more suitably regarded than as the breath of the Divine life in the soul.'" (*Typ. of Scrip.*, ii. 320, 321.) (*T. B. K.*)

"Prayer is the Christian's vital breath,

The Christian's native air;

His watchword at the gates of death:

He enters heaven with prayer."

III. Practical Hints.—Though freed from the much form, etc., of the old time, we are not liberated from decency and order in Divine worship. No altar of incense, yet what it symbolized should mark our coming before God. Let the laver remind us of the need of a clean heart. Even the sacrifices were washed therein: our best doings need to be cleansed from evil motives, etc.

I. The great yearly Feasts were 3 in number. Times when the males were to app. bef. the Lord : *i.e.* at the tabernacle or temple (Ex. xxiii. 14-17, xxxiv. 18-24; Deu. xvi. 1-17). The wives went



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sometimes with their husbands (1 S. i. 7, 21-23, ii. 19; Lu. ii. 41). [Passover] of Divine institution (Ex. xii. 1, 2). Began 14th of 1st mo. at even. (2, 16, 18; Lev. xxiii. 5; Nu. ix. 3); lasted 7 days (Ex. xii. 15; Lev. xxiii. 6). *Called*: Passover (Nu. ix. 5; Jo. ii. 23); Jews' P. (13, xi. 35); Lord's P. (Ex. xii. 11, 27); feast of unleavened bread (Mk. xiv. 1; Lu. xxii. 1); days of unleavened bread (Ac. xii. 3, xx. 6). Paschal lamb eaten 1st day (Ex. xii. 6, 8), and unleavened bread (15; Deu. xvi. 3). Laws relating to leaven (Ex. xii. 15-20, xiii. 7; Deu. xvi. 4). Convocations on first and last days (Ex. xii. 16; Nu. xxviii. 18, 25). Sacrifices during (19-24; Lev. xxiii. 8); after Sabbath in, first-fruit of barley harvest offered (10-14). *Commemorative of*: Passing over firstborn (Ex. xii. 12, 13); deliverance fr. Egypt (17, 42, xiii. 9; Deu. xvi. 3). Perpetual observance (Ex. xii. 14, xiii. 10); children taught its nature (Ex. xii. 26, 27, xiii. 8; Deu. vi. 20-25); purification needful (2 Ch. xxx. 15-19; Jo. xi. 55); unclean kept it the 2nd mo. (Nu. ix. 6-11; 2 Ch. xxx. 2, 3, 15); uncircumcised excluded (Ex. xii. 43, 45); punishment for neglect (Nu. ix. 13), or improper keeping of (2 Ch. xxx. 18, 20). *Noted occasions*: As the exodus (Ex. xii. 28, 50); in the wilderness (Nu. ix. 3-5); entering Canaan (Jos. v. 10, 11); reign of Hezekiah (2 Ch. xxx. 1), of Josiah (2 K. xxiii. 22; 2 Ch. xxxv. 1, 18). Moses kept through faith (Heb. xi. 28); Christ observed (Mat. xxvi. 17-20; Lu. xxii. 15; Jo. ii. 13, 23); room lent to strangers (Lu. xxii. 11, 12); Lord's Supper instituted at (Mat. xxvi. 26-28); a prisoner released at (Mat. xxvii. 15; Lu. xxiii. 16, 17); Sabbath in, a high day (Jo. xix. 14, 31). [Pentecost.] *Time*: 50th dy. aft. offering 1st sheaf of barley harvest (Lev. xxiii. 15, 16; Deu. xvi. 9). *Called*: Feast of harvest (Ex. xxiii. 16); of weeks (xxxiv. 22; Deu. xvi. 10); day of first-fruits (Nu. xxviii. 26), of Pentecost (Ac. ii. 1); perpetual observance (Lev. xxiii. 21); holy convocation (Lev. xxiii. 21; Nu. xxviii. 26); time of holy joy (Deu. xvi. 11, 12). First-fruits of bread presented at (10; Lev. xxiii. 17); sacrifices (18, 19; Nu. xxviii. 27-31). Law given upon (Ex. xix. 1, 11, cf. xii. 6, 8); Holy Ghost given to apostles at (Ac. ii. 1-3); observed by early Church (Ac. xx. 16; 1 Cor. xvi. 8). [Tabernacles.] *Time*: aft. harvest and vintage (Deu. xvi. 13); began 15th of 7th mo. (Lev. xxiii. 34, 39); lasted 7 days (34, 41; Deu. xvi.) *Called*: Feast of ingathering (Ex. xxxiv. 22). Convocation first and last days (Lev. xxiii. 35,

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[Festivals.]

39; Nu. xxix. 12, 35); sacrifices (Lev. xxiii. 36, 37; Nu. xxix. 13-39); perpetual observance (Lev. xxiii. 41), with joy (Deu. xvi. 14, 15); people dwelt in booths during (Lev. xxiii. 42; Neh. viii. 15, 16). Law read every 7th yr. at (Deu. xxxi. 10-12; Neh. viii. 18).

II. Lesser Festivals [New Moon] first dy. of mo. (Nu. x. 10); trumpets blown (x. 10; Ps. lxxx. 3, 4); sacrifices (Nu. xxviii. 11-15); time of inquiry (2 K. iv. 23); worship (Is. lxvi. 23; Ez. xlvi. 1); festivity (1 S. xx. 5, 18); how observed (1 Ch. xxiii. 31; 2 Ch. ii. 4, viii. 13, xxxi. 3); aft. captivity, restored (Ezra iii. 5; Neh. x. 33); formality at, hateful (Is. i. 13, 14); disliked by wicked (Am. viii. 5); how lost (Hos. ii. 11). Christian observance condemned (Col. ii. 16, cf. Gal. iv. 10). [Trumpets] 1st dy. of 7th mo. (Lev. xxiii. 24; Nu. xxix. 1); a memorial (Lev. xxiii. 24); holy convocation and rest (24, 25); sacrifices (Nu. xxix. 2-6). [Purim] founded by Mordecai, *q. b.* (Est. ix. 20); why? (iii. 7-15, cf. ix. 24-26); began 14th day of 12th mo. (ix. 17), lasted 2 days (21); mode (ix. 17-19, 22); obligation of Jews to keep (27, 28) royally confirmed (29-32). [Dedication] to commem. cleansing of temple aft. defilement by Antiochus (Dan. xi. 31); held in m. Chisleu (Jo. x. 22). [Sabbatical Year] Sabbath for land (Lev. xxv. 2) every 7th yr. (4; Ex. xxiii. 11); provided for by surplus of 6th yr. (Lev. xxv. 20-22). Laws respecting (4-7; Ex. xxi. 2, xxiii. 11; Deu. xv. 1-3, 12, xxxi. 10-13; Neh. x. 31); strangers not released (Deu. xv. 3); benevolence not to be hindered by release (9-11); neglect (Lev. xxvi. 34, 35, 43; Jer. xxxiv. 13-18; 2 Ch. xxxvi. 20, 21) aft. captivity (Neh. x. 31). [Jubilee] every 50th yr. (Lev. xxv. 8, 10); began day of atonement (Lev. xxv. 9). *Called*: yr. of liberty (Ez. xlvi. 17); yr. of redeemed (Is. lxi. 4); acceptable yr. (Is. lxi. 2); specially holy (Lev. xxv. 12). Laws (Lev. xxv. 10-, xxvii. 14-23).

III. Moral and Religious Suggestions.—"Apart fr. the religious aspect of these various festivals, and the occasions they provided for solemn worship, they were of national value as binding the tribes together, bringing them into fellowship, knitting the several communities into one body, having each a share in and a tie to that place which the Lord had chosen to put His name there. Jerusalem with its temple was not merely the political capital, but the religious home of the nation. And so Jeroboam felt when he devised his festivals to keep his subjects fr. resorting to the city of David (1 K. xii. 26-33)."—(*T. B. K.*) F. OF JUBILEE *ill.* of the Gospel (Is. lxi. 1, 2; Lu. iv. 18, 19).—F. OF PASSOVER, *ill.* of redemption through Christ (1 Cor. v. 7, 8).—THE FESTIVALS *ill.* the general assembly of the Church (Heb. xii. 23). (For general effect of Jewish feasts, see *C. D. O. T.*, 134, 135.)

IV. Practical Hints.—1. Admire the wisdom of God in making this provision for the political, sanitary, moral, and religious welfare of His people. 2. Folly of disobeying the law of God. The neglect of these F. proclaimed the downfall of the nation. 3. Though freed fr. these *Jewish F.*, we are under an obligation to observe Christian ordinances. This, not only because of the will of God, but a moral necessity for us. Neglect of Sabbath, etc., will soon discover itself in our life and character. 4. The salvation of the soul the great matter to be sought in Christian ordinances.

I. Description.—See *Primitive Sacrifice*, p. 138. *Institution*: Divine (Ge. iii. 21, *cf.* i. 29, ix. 3, iv. 4, 5, *cf.* Heb. xi. 4). *Object*: to God alone (Ex. xxii. 20; Jud. xiii. 16; 2 K. xvii. 36); as an



ALTAR OF SACRIFICE.

acknowledgment of His supremacy (v. 17; Jon. i. 16), and of sin (Heb. x. 3). *Consisted of*: animals (Ge. viii. 20); fruits (iv. 4; Lev. ii. 1); always off. on altars (Ex. xx. 24). *Historical*: In early ages (Ge. v. 3, 4), by patriarchs (xxii. 2, 13, xxxi. 54, xli. 1; Job i. 5); after exodus (Ex. v. 3, 17, xviii. 12, xxiv. 5); Mosaic dispensation (Lev. i.-vii; Heb. x. 1-3); daily, *q.v.* (Ex. xxix. 38, 39; Nu. xxxviii. 3, 4); weekly (Nu. xxviii. 9, 10); monthly (11); yearly (Lev. xvi. 3; 1 S. i. 3, 21, xx. 6); at all the feasts (Nu. x. 10). *Offerers* for the nation (Lev. xvi. 15, 16; 1 Ch. xxix. 21); individuals (Lev. i. 2, xvii. 8), in faith (Heb. xi. 4, 17, 28). *Essentials*: without blemish (Lev. xxii. 19; Deu. xv. 21, xvii. 1; Mal. i. 8, 14); best of kind (Ge. iv. 4; 1 S. xv. 22; Ps. lxvi. 15; Isa. i. 11). *Kinds*: burnt-off. (Lev. i.; 1 K. xviii. 38); sin-off. (Lev. iv.); trespass-off. (Lev. vi. 1-7, vii. 1-7); peace-off. (Lev. iii.) *Regulations*: appointed place (Deu. xii. 6; 2 Ch. vii. 12); bound (Ps. cxviii. 27); salted (Lev. ii. 13; Mk. ix. 49); sometimes burnt with fire fr. heaven (Lev. ix. 24; 2 K. xviii. 38; 2 Ch. vii. 1). *Rules* for meat and drink off. (Nu. xv. 3-12); for leaven (Ex. xxiii. 18, *cf.* Lev. vii. 13); for fat (Ex. xxiii. 8). *Priests* app. to off. (2 S. ii. 28; Ez. xliv. 11, 15; Heb. v. 1, viii. 3); had a portion of (Ex. xxix. 27, 28; Deu. xviii. 3; Jos. xiii. 14; 1 Cor. ix. 13). *Features of S.*: typical of Christ's (1 Cor. v. 7; Ep. v. 2; Heb. x. 1, 11, 12); sincerity needful (Ge. iv. 4, *cf.* Heb. xi. 4; Ge. viii. 21); secured legal purification (Heb. ix. 13, 22); did not take away sin (Ps. xl. 6; Heb. ix. 9, x. 1-11); worthless without obedience (1 S. xv. 22; Pr. xxi. 3; Mk. xii. 33); confirmed the covenants (Ge. xv. 9-17; Ex. xxiv. 5-8, *cf.* Heb. ix. 19, 20; Ps. l. 5); *needful*, hence need of respecting (1 S. ii. 29; Mal. i. 12); being without blemish (13, 14); being off. (Is. xliii. 23, 24); when not accepted (Isa. i. 11, 15, lxvi. 3; Hos. viii. 13); not to be off. to idols (2 Ch. xxxiv. 25; Is. lxv. 3, 7; Ez. xx. 28, 31). *Customs*: s. numerous on great occasions (2 Ch. v. 6, vii. 5); provided by state for public use (xxx. 3). [Daily Sacrifices] ordination of (Nu. xxviii. 6); nature of (Ex. xxix. 38, 39; Nu. xxviii. 3, 4); doubled on Sabbath (9, 10). *Laws of*: with meat and drink off. (Ex. xxix. 4; Nu. xxviii. 5-8); all to be consumed (Lev. vi. 9-12); perpetual observance (Ex. xxix. 42; Nu. xxviii. 3, 6). *Features*: acceptable (Nu. xxviii. 8; Ps. cxli. 2); secured Divine favour (Ex. xxix. 43, 44); off. with prayer (Ezra ix. 5; Dan. ix. 20, 21, *cf.* Ac. iii. 1); aft. captivity (Ezra iii. 3), prophecy of abolition (Dan. ix. 26, 27, xi. 31).

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TRUE RELIGION.

[Sacrifices.]

II. Moral and Religious Suggestions.—[Daily Sacrifices] *ill.* Christ (Jo. i. 29, 36; 1 Pet. i. 19); acceptable prayer (Ps. cxli. 2). [Sacrifices.] Martyrdom (Phi. ii. 7; 2 Tim. iv. 6); broken spirit (Ps. li. 17); righteousness (Ps. iv. 5, li. 19); benevolence (Phi. iv. 18; Heb. xiii. 16); devotedness (Rom. xii. 1; Phi. ii. 17); thanksgiving (Ps. xxvii. 6, cvii. 22, cxvi. 17; Heb. xiii. 15); prayer (Ps. cxli. 2). Christ, the great sin-offering, does for us what the legal sacrifice could not do (Ps. xl. 6; Heb. ix. 9, x. 1-11).

“Behold the temple,

In undisturbed and lone serenity,
Finding itself a solemn sanctuary
In the profound of heaven! It stands before us
A mount of snow fretted with golden pinnacles!
The very sun, as though he worshipped there,
Lingers upon the gilded cedar roofs;
And down the long and branching porticoes,
On every flowery-sculptured capitol,
Glitters the homage of his parting beams.” (*Milman.*)

“Certainly in the Mosaic ritual sacrifice was understood to be a propitiation—not that the blood of bulls and goats had power to cleanse the conscience, but rather because in this appointed mode of worship the offerer acknowledged his guilt as deserving of death, and appealed to the Lord’s mercy; and, above all, because in these sacrifices, as types, there was a purposed foreshadowing of the great effectual sacrifice to be made by the incarnate Son of God for the sins of mankind. The sacrifices of the law did away with ceremonial pollution; they sanctified to the purifying of the flesh. The blood of Christ was the true propitiation for the guilt of the world (Heb. ix. 13-15). He was at once the Priest, the Offerer, and the Victim. And in this view the acceptance of Abel’s offering is better understood. He brought a victim, a sacrifice for sin; Cain brought a thank-offering, as if already in a condition of righteousness before God.” (*T. B. K.*) Mic. vi. 7.—The people of Florida were guilty of this practice. The ceremony was performed in the presence of one of their princes or Caciques, called Paraconists. The victim was always a male child. The mother covered her face, weeping and groaning over the stone against which the child is to be dashed in pieces; the women who accompanied her sung and danced in a circle, while another woman stood up in the middle of the ring holding the child in her arms, and showed it at a distance to the Paraconist, who probably was esteemed a representative of the sun, or deity to which the victim was offered, after which the sacrifice was made. The Peruvians of quality, says More, and those too of meaner sort, would sacrifice their first-born to redeem their own life, when the priest pronounced that they were mortally sick.

III. Practical Hints.—1. By the great offering of Jesus we are delivered from a yoke that our fathers were hardly able to bear. 2. Rejoice in the liberty wherewith Christ has made us free (Gal. v. 1). 3. The old sacrifice nothing without faith; and our faith is needful, that Christ’s offering of Himself once for all may be effectual for us. 4. Christ died for us. Do we believe this with our hearts unto righteousness? 5. We can make no atonement for our guilt; henceforth there remaineth no more sacrifice for sin. 6. He bore our sins in His own body on the tree.

I. Bible References to.—*Site*: Mt. Moriah, threshing-floor of Ornan or Araunah (1 Ch. xxi. 28-30, *cf.* xxii. 1; 2 Ch. iii. 1). *ORIGIN*: David wishes to build (2 S. vii. 2; 1 Ch. xxii. 7, xxix. 3; Ps. cxxxii.



BUILDING THE TEMPLE.

2-5); rejected, as a man of war (2 S. vii. 5-9, *cf.* 1 K. v. 3; 1 Ch. xxii. 8); prophet indicates Solomon (2 S. vii. 12, 13; 1 Ch. xvii. 12); preparations (xxii. 2-5, xxix. 2-5); Solomon is charged (xxii. 6, 7, 11); prayed for (xxix. 19); princes charged to aid (xxii. 17-19); people assist (xxix. 6-7). *Solomon* resolves to build (2 Ch. ii.

1); is specially instructed (iii. 3); employed strangers (2 Ch. ii. 2, 17, 18, *cf.* 1 K. v. 15), and 30,000 Israelites (13-14); applied to Hiram for architect (2 Ch. ii. 7, 13, 14); contracts with him for material (1 K. v. 6-12; 2 Ch. ii. 8-10); commencement, date of (1 K. vi. 1, 37; 2 Ch. iii. 2); built without noise of hammers, etc., (1 K. vi. 7). *DIVISIONS*: Sanctuary (2 Ch. iii. 5); oracle (1 K. vi. 19); porch (2 Ch. iii. 6). *DESCRIPTION*: Surrounded with 3 stories of chambers (1 K. vi. 5, 6, 8, 10); with courts (36; 2 Ch. iv. 9); size (1 K. vi. 2; 2 Ch. iii. 3); windows (1 K. vi. 4); roof (9); *sanctuary* size (17); doors (33-35; 2 Ch. iii. 7); *oracle* size (1 K. vi. 16, 20); cherubims (23-28; 2 Ch. iii. 11-13); partition (1 K. vi. 21); doors (31, 32); vail (2 Ch. iii. 14); floor and walls (1 K. vi. 15-18); ceiling (2 Ch. iii. 5); gilded inside and out (7; 1 K. vi. 21, 22); gemmed (2 Ch. iii. 6); *porch* size (1 K. vi. 3; 2 Ch. iii. 4); pillars (1 K. vii. 15-22; 2 Ch. iii. 15-17). *Whole Temple*: splendour (2 Ch. ii. 5-9); time to build (1 K. vi. 38); finished (38). *CALLED*: House of Lord (2 Ch. xxiii. 5-12); mountain of Lord's house (Is. ii. 2); house of God of Jacob (3); Zion (Ps. lxxxiv. 1-7); Mt. Zion (lxxxiv. 2). *PURPOSE*: for sacrifice (2 Ch. vii. 12); prayer (Is. lvi. 7, *cf.* Mat. xxi. 13). *CHARACTERISTICS*: God dwelt in (1 K. vi. 12, 13); holy things placed in (2 Ch. v. 1); ark of God brought to (v. 2-10; 1 K. viii. 1-9); filled with cloud (10, 11; 2 Ch. v. 13, vii. 2); dedicated (vi. 1; 1 K. viii. 12-66); sacred fire sent (2 Ch. vii. 3); built with hands (Ac. vii. 47, 48); destruction predicted (Jer. xxvi. 18, *cf.* Mic. iii. 12).

II. Chief Historical Events.—Sacked by Shishak (1 K. xiv. 25, 26; 2 Ch. xii. 9); repaired by Jehoash (2 K. xii. 4-14; 2 Ch. xxiv. 4-13), who aftwds. gave treasures of to Syrians (2 K. xii. 17, 18). Ahaz gives them another time to k. of Assyria (xvi. 14-18; 2 Ch. xxviii. 20, 21). Worship rest. by Hezekiah (xxix. 3-35), who aftwds.

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[The First Temple.

gave treasures to Assyrians (2 K. xviii. 13-16). Defiled by Manasseh (xxi 4-7; 2 Ch. xxxiii. 4, 5, 7); repaired by Josiah (xxxiv. 8-13; 2 K. xxii. 3-7); purified by Josiah (2 K. xxiii. 4-7, 11, 12); burned by the Babylonians (2 K. xxv. 9, 13-17; 2 Ch. xxvi. 18, 19).

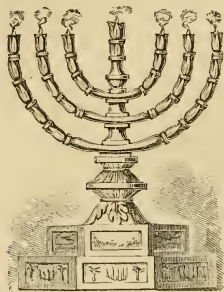
III. Moral and Religious Suggestions.—The Temple *ill.* Christ (Jo. ii. 19, 21); the bodies of glorified saints (1 Cor. vi. 19; 2 Cor. v. 1). The spiritual Church (1 Cor. iii. 16; 2 Cor. vi. 16; Ep. ii. 20-22) grows silently, as the Temple did. The Palestine Exploration workpeople have discovered many interesting relics of the old Jerusalem, and many of them have (1869) been shown to the public in the Dudley Gallery of the Egyptian Hall, Piccadilly, London. "The bottom of the *Birket Israil*, or Pool of Bethesda, also contributes to the collection, as well as the wall of Ophel and the Tyropœum valley; and at the foot of the S.E. angle of the Great Rampart, which now sustains the mosques of Omar and Aksa, have been unveiled stones bearing letters incised with a chisel, or painted in red. These have been studied by Mr. Deutsch, and declared to be the construction marks of the Phœnician masons who built the Temple. The facsimiles of them, thus far brought home, are very much like the first attempts of a small boy to make figures upon his slate; but they are assuredly of immense antiquity, and no doubt they represent, as is stated, the actual memoranda of the stone-layers of Tyre and Sidon, 'who took the contract' from Solomon the king to build his temple." Among the numerous monumental portraiture of the building art found on the walls of the Egyptian sepulchres are some wh. explain 1 K. vi. 7. This previous squaring and preparation of stones is often represented: the blocks are shown accurately measured under the superintendence of the principal architect, the shape into wh. it is intended that they should be cut being marked on the stone with a dark line, so as to form an accurate guide to the stone-cutter. When the block was finished, it received a mark or number which pointed out the place it was to occupy in the building. Hence, says *Heber*,—

"No workman's steel, no ponderous axes rung:
Like some tall palm the noiseless fabric sprung."

"Much of it (the stone) would seem to have been quarried under Jerusalem; and excavations have been discovered where stone was obtained and wrought, the traces of the workmen's tools being still visible." See Buchanan's *Notes of a Cler. Furlough*, 196, 197. The Temple much more glorious than the Tabernacle, so also our eternal mansion than our earthly dwelling.

IV. Practical Hints.—1. God's hatred of sin, because of which not even His own dwelling should be spared. 2. The Tabernacle preparatory to the Temple; this but the introduction to our better house. 3. The Tabernacle suited to a wandering life; the Temple suited to permanent and settled life: our body suited to this life; our heavenly home to the future life. 4. The training of the Tabernacle needful to the worship of the Temple; the training of earth needful to the higher worship of heaven. 5. The Temple a place of sacrifice and prayer. No temple in heaven. Sacrifices not needed in that holy place; nor prayer, where all will be praise.

I. Bible References to.—**SITUATION**: Site of first T. (Ezr. ii. 6). **CYRUS's** prediction concerning (Is xlv. 28); gives a decree (Ezr. i. 1, 2, vi. 3); lets the Jews go (i. 3); supplied means (iv. 4); ordered



GOLDEN CANDLESTICK.

Jews of Babylon to help (i. 4); gave vessels of first T. (i. 7-11, vi. 5.) **COMMENCEMENT**: Worship begun first (iii. i-6). Materials fr. Tyre and Sidon (7); time of founding (8-11). **SIZE** (vi. 3, 4); feeling of the people (Ezr. iii. 12, 13; Hag. ii. 3). **SAMARITANS** offer to aid (Ezr. iv. 1, 2); declined (3); oppose the work (4, 5); wrote to Artaxerxes (6-16); work checked 15 yrs. (24); Jews re-proved (Hag. i. 1-5); punished (6, 9-11, ii. 15, 17; Zec. viii. 10); encouraged (Hag. i. 8, ii. 19; Zec. viii. 9); work taken up by Zerubbabel and Jeshua (Ezr. v. 2); encouraging prediction (Zec. iv. 4-10); prophecy of future glory (Hag. ii. 7-9). **Darius** written to (Ezr. v. 3-17); his reply (vi. 1, 2, 6-12); completion (Ezr. vi. 15); dedication (16-18). Repaired by Herod (Jo. ii. 20); splendour (Jo. ii. 20; Mk. xiii. 1; Lu. xxi. 5); Beautiful gate (Ac. xiii. 2); Solomon's porch (Jo. x. 23; Ac. iii. 11). **CHRIST**: His appearance in predicted (Hag. ii. 7, cf. Mal. iii. 1); presented in (Lu. ii. 22-27); transported to pinnacle of (Mat. iv. 5; Lu. iv. 9); taught in (Mk. xiv. 49); purified (Jo. ii. 15-17); again (Mat. xxi. 12, 13) foretold its destr. (Mat. xxiv. 2; Mk. xiii. 2; Lu. xxi. 6); veil rent at His death (Mat. xxvii. 51); Gentile court (Ep. ii. 13, 14); Gentiles forbidden to enter (Ac. xxi. 27, 30.) **JEWS** prayed without (Lu. i. 10, xviii. 10); speaking against (Mat. xxvi. 61; Ac. vi. 13, xxi. 28); desecration (Jo. ii. 14); this foretold (Dan. ix. 27, xi. 31); cleansed, etc., by Judas Maccabæus, aft. desecration by Antiochus Epiphanes (Jo. x. 22); desecrated by Romans (Dan. ix. 27, cf. Mat. xxiv. 15).

II. Historical Note.—"At length the end came, 70 A.D. The cup of Judah's iniquity was full. Various portents are said to have betokened the approaching ruin, and the spontaneous movement of the great gates, wh. required 20 men to close them, and the awful voice wh. resounded through the fane, 'Let us depart, be they real, or only gathered from the exaggerated reports of frightened men, yet bear their testimony to the profound conviction everywhere felt that ruin, irreparable ruin—ruin, the whisper of wh. should cause every ear to tingle, was at hand. It was, indeed. The Roman legions invested the rebellious city; and though Titus used every means to save the Temple, it was destroyed by consuming fire, and the Saviour's words were literally fulfilled. O grievous catastrophe! Alas for the guilty, rejected nation!"

Times.]

TRUE RELIGION.

[The Second Temple.

"Our Temple hath not left a stone,
And mockery sits on Salem's throne!"

A vain attempt was made by the Emperor Julian to rebuild it. It was strangely defeated, in a way wh. impressed even Gibbon (*Decl. and Fall*, iv. 95-102); and though Guizot and Milman would account for this by natural causes, yet the employment of natural causes at a critical time has often testified to the interference of the Great First Cause. On the site of the *τ.* is now a Mohammedan mosque. But in the walls of the enclosure are some of the huge stones, bevelled or panelled, wh. were part of the ancient sanctuary: there is a fragment of the bridge; . . . there are subterranean passages and channels, wh. may have belonged to the first structure, but certainly did to the last. And this is all. The *τ.*, the glory of Jerusalem, is no more. But a yet more magnificent city is to arise, adorned with rarer beauty. And if there shall be "no *τ.* therein," it is because "the Lord God Almighty and the Lamb are the *τ.* of it" (Rev. xxi. 22). (*T. B. K.*)

III. Moral and Religious Suggestions.—1. The fact that the Jews were not checked in their sinful course by the voice of history may remind us men are slow to learn except by their own experience. 2. Fallen men, who in their decay are like ruined temples, surround us; and are observed, commented on, and pitied by men, who themselves are on the same highway to ruin. 3. Each man in the broad way, while he pities others, and moralizes upon them, thinks he will escape. 4. The Jews of Christ's day were angry when the Lord said they were of the same spirit as those who killed the prophets. 5. The strength and splendour of the *τ.* did not save it, but when the time came attracted the spoiler: the greater one's power, wealth, influence, etc., the more terrible will be the final destruction. 6. The things seen—mightiest and most magnificent—are temporal. 7. Jesus wept over the city of wh. the *τ.* was the most attractive and suggestive object: our eyes, like His, would be bedewed with tears could we, too, see the fate of some nations and of some men. 8. Timely and practical repentance might have averted the fate of the city and the Temple; hence enforce the duty and benefits of repentance unto life.

"Reft of thy sons, amid thy foes forlorn,
Mourn, widow'd Queen, forgotten Zion, mourn!
Is this thy place, sad city, this thy throne,
Where the wild desert rears its craggy stone?
While suns unblest their angry lustre fling,
And wayworn pilgrims seek the scanty spring?—
Where now thy pomp, which kings with envy view'd?
Where now thy might, which all those kings subdued?"

IV. Practical Hints.—1. Great power, etc., and former moral and religious associations, will not save the impenitent from the wrath of God. 2. Folly of leaning upon reputation and piety of ancestors. 3. Except ye repent, ye shall all likewise perish. 4. True worship not confined to any place. "The hour cometh, and *now* is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship Him" (Jo. iv. 23).

Synagogue.]

TRUE RELIGION.

[Levitical

I. Hist. of S.—1. **NAME** : Word *synagogue* = *an assembly* of Jews for worship [Gk. *synagōgē*—*syn*, together, *agō*, to lead]; prob. an *appointed*, regularly recurring meeting. The word was presently



FRONTLET.

applied to the building in wh. the meeting was held, as the word *church* (= "a congregation of faithful men") now sig. the place of assembly. In N. T. it is *sometimes* used literally (Jo. ix. 22, 34), but it is more frequently used of the building. 2. **ORIGIN** : Although the Rabbins assert its remote antiquity, there is no clear trace of s. bef. captivity. Yet pious men did meet for worship (Mal. iii. 16), and this they prob. did not neglect in their captivity. (Ps. cxxxvii.) On their return ss. spread rapidly, under

the influence of John Hyrcanus and the Pharisees, until they were thickly planted in the towns and villages, and found in Gentile cities as places of Jewish worship.

II. Description.—1. **BUILDING** : Same in *form*, dif. in *size*. If not on an eminence, a pole fixed in the roof indicated its situation. Internal arrangement like the Tabernacle, save that the s. was a place in which the people assembled. At end nearest to Jerusalem (Dan. vi. 10; 1 K. viii. 35, 38, 44) was the sacred place, where the bks. of the law, etc., were kept, in an ark or coffer, and here were the "chief seats" (Mat. xxiii. 6). The body of the people sat in the rest of the building, on seats so constructed that "the eyes of all" could be "fastened" on the reader. The women occ. a gallery provided for them. 2. **WORSHIP** : In small s. only one rabbi; in larger, "rulers," "elders," and a president or "chief ruler" (Lu. vii. 3, viii. 41, 49, xiii. 14; Ac. xviii. 8, 17). Each worshipper covers his head on entering with the 4-cornered *tallith*, or places it on his shoulder as a scarf. When the time of worship is come, all rise, and the chief functionary repeats the prayers; they then repeat their phylacteries; the reading of app. portion of law follows, then the reading of the prophets, which may be performed by any Jew. Sometimes this was requested of a stranger (Lu. iv. 17, 20). The worship, strictly speaking, was now over. At this time an address may be given by a learned man "or stranger." At such a time it was that, at Antioch, Paul and Barnabas were invited to speak (Ac. xiii. 15). 3. **OTHER USES** : The s. was also the place of trial (Lu. xii. 11, xxi. 12), and sometimes of punishment (Mat. x. 17; Mk. xiii. 12).

III. Bible Refs. to S.—Places of Jewish worship (Ac. xiii. 5, 14) ?

35°10'

15'

20'

Hand Book of Bible Geography

MAP N°6

THE ENVIRONS OF

JERUSALEM

Sunday School Union

CARLTON & LANAHAN 200 MULBERRY ST. NEW YORK

54°
55'54°
55'

50°

50°

45°

45°

40°

40°



35°20'

Longitude East

15'

from

Greenwich

20'

Times.]

TRUE RELIGION.

[Synagogue.

Early notice of (Ps. lxxiv. 8); revival aft. captivity (Neh. viii. 1-8). Service prayer (Mal. vi. 5); reading Scriptures (Neh. viii. 18, ix. 3, xiii. 1; Ac. xv. 21) by one of congregation (Lu. iv. 16); exposition (Neh. viii. 8; Lu. iv. 21); by strangers (Ac. xiii. 15); praise (Neh. ix. 5); on Sabbath day (Lu. iv. 16; Ac. xiii. 14); officers' (Ac. xiii. 15, xviii. 8, 17; Mk. v. 22; Lu. iv. 17, 20) seats (Mat. xxiii. 6; Ac. xiii. 14). *Jesus* attended (Lu. iv. 16); taught in (Mat. iv. 23; Mk. i. 39; Lu. xiii. 10); miracles in (Mat. xii. 9, 10; Mk. i. 23; Lu. xiii. 11). *Apostles* (Ac. ix. 20, xiii. 5, xvii. 1, 17). Used as courts of justice (Ac. ix. 2; Jas. ii. 2, *marg.*)

IV. Special Notes.—It was a good work to build a s.; and we find it noted of a Gentile (prob. a proselyte) that he loved the Jews, and had built them a s. (Lu. vii. 5). The places "where prayer was wont to be made" (Ac. xvi. 13) do not appear to have been s., but *prosenchæ*, in the open air, near water, for convenience of ablution. For modern s., see Mills' *British Jews*, 78-130. By *great s.* is meant that council, said to be formed aft. captivity, wh. settled the o. t. canon of Scripture. Acc. to tradition, there were 120 members, under direction of Ezra, and they are said to have organized the ritual, and made var. regulations ever aft. held in highest honour. The accs. given of this body are uncertain; but there is very likely some substance of fact; and the existence of a recognized council, wh. was succeeded in some of its functions by the Sanhedrim, may be fairly admitted. Neh. viii. 13 gives some countenance to it. See Prideaux, *Connection*, i. 281, 282. (*T. B. K.*)

V. Moral and Religious Suggestions.—1. Forget not assembling of yourselves together. 2. Worship needful as well as right. 3. The temple not sufficient. Its services were representative; the priest, for the nation, offered sacrifices, etc.; but the people did not enter it. They had need of worship, and therefore of a place. The s. convenient. 4. Constant service in s. would, by reading of law, etc., promote social order, etc., throughout the land. Compare this with the effect of public worship in this country. 5. The particular effect of one service and sermon may be often inappreciable, but the general result of many services throughout the land every week,—on thoughtful classes of the community attending those services, and on others through them—must be wonderful. 6. But chiefly, public worship is to be esteemed as a quickener of spiritual life, and a means of grace and salvation. Very few have a good hope but they trace it either directly to the worship itself, or indirectly to that worship through some institution—as the Sunday-school—whose activity has been stimulated by it. There would soon be an end of such schools, and indeed of every other Christian institution, if worship and preaching were ended. Teachers and other workers would cease to labour if the influence of the sanctuary were withdrawn from them. 7. Support, by aid and presence, the house of God, and you support what—under God—is the mainspring of Christian life and enterprise.

VI. Practical Hints.—1. Attend the house of God regularly, constantly, devotedly. 2. Take heed how you hear. 3. Ask God's blessing at the beginning, that your hearts may be prepared; and at the close, that the truth may be sealed upon the conscience, and profit you in life. 4. Invite others to the house of God—not because of the preacher, but to worship the Lord in the beauty of holiness.

Christ, Birth, etc.]

TRUE RELIGION.

[Christian

I. Biographical.—1. **DATE:** Uncertain; acc. to received idea (that of Dionysius Exiguus, in 6th cent.) it was A.U.C. 754, wh. we usually reckon as the year of our Lord—A.D. 1. Most critics think this is too late, but differ as to how much. Herod Gt. died (acc. to J.) in 37th yr. aft. his elevation, wh. coincides with consulship of Cn. Domitius Calvinus and C. Asinius Pollio in A.U.C. 714 = B.C. 4. It is believed Herod died at the beginning of 37th yr., just bef. the passover (*J. Ant.*, xvii. 9, 3); if, therefore 36 clear yrs. are added to 714, the yr. of Herod's death will be A.U.C. 750 = B.C. 4. Jesus must have been born bef. April 750, and if only a few months bef. Herod's death, its date will be B.C. 4. We cannot fix the



interval betw. birth of Jesus and death of Herod. Prob. the nearest approximation to the exact date is A.U.C. 750 = B.C. 4. Thus was fulfilled the prophecy as to *time* (Dan. ix. 24-27). 2. **PARENTAGE.** Mary of Nazareth, com. called the Virgin Mary; his reputed father was Joseph, a carpenter of the same town (Mat. xiii. 55; Mk. vi. 3), and both were of the royal house of David. 3. **PLACE:** Bethlehem of Judæa (Mat. ii. 1; Lu. ii. 4-7), thus fulfilling the prediction as to *place* (Mic. v. 2). 4. **CIRCUMSTANCES:** (1) An angel apps. to an aged priest of Judæa, Zacharias, and foretells the birth of a son, to be called John (Lu. i. 5-25), in fulfilment of Mal. iv. 5, 6, *cf.* Lu. i. 16, 17. (2) 6 mo. aft., the angel was sent to Nazareth, to Mary (Lu. i. 26-28), to whom he announces (hence this event is called the *Annunciation*) that she, by the power of the Holy Ghost, should bring forth a son, to be called Jesus (Is. ix. 7, xvi. 5; Jer. xxxiii. 5; Dan. ii. 44, vii. 14). (3) Mary visits Elizabeth, prob. at Hebron (Jos. xxi. 11), ab. 70 m. fr. Nazareth. Here Mary poured out that beautiful song of thanksgiving (Lu. i. 39-56). (4) Joseph has a dream by which his confidence in Mary is restored (Mat. i. 18-24, *cf.* Is. vii. 14). (5) Birth of John (Lu. i. 57-80). (6) Birth of Christ, and visit of the shepherds (Mat. i. 25; Lu. ii. 1-20, B.C. 4); (Hag. ii. 6, 7; Mal. iii. 1; Ge. xlix. 10; Is. xi. 1; Jer. xxxiii. 5). (7) Circumcision of Christ aft. 8 dys. (Lu. ii. 21). (8) Presentation (Lu. ii. 22-40, *cf.* Nu. xviii. 15, 16), when Simeon declared Him to be the fulfilment of prophecy. (9) Bef. returning to Nazareth, Mary and Joseph went to Bethlehem, where they were visited by the Magi (Mat. ii. 1-23); Herod hears of their inquiry, and gives them a command to find Jesus and return to him. This, a dream prevents them fr. doing. (10) Joseph being warned of Herod's purpose, by a dream, flies into Egypt: thus was fulfilled Hos. ii. 1. (11) Murder of the innocents. (12) Return fr. Egypt. (13) Christ at 12 yrs. of age (Lu. ii. 42-52) visits Jerusalem at the passover, and, being lost, is after

Dispensation.]

TRUE RELIGION.

[Christ, Birth, etc.

three days' searching found in the temple. (14) Baptism of Christ (Mat. iii. 13, 17; Mk. i. 9-11; Lu. iii. 21, 22).

II. Bible References to Human Nature of Christ.—Needful (1 Tim. ii. 5; Heb. ii. 17). *Proof*: born of woman (Mat. i. 18; Lu. i. 31); birth (Mat. i. 16, 25, ii. 2; Lu. ii. 7, 11); having human body (Jo. i. 14; Heb. ii. 14); human soul (Mat. xxvi. 38; Lu. xxiii. 46; Ac. ii. 31); growth (Lu. ii. 52); weeping (Lu. xix. 41; Jo. xi. 35); hungering (Mat. iv. 2, xxi. 18); thirsting (Jo. iv. 7, xix. 28); sleeping (Mat. viii. 24; Mk. iv. 38); weary (Jo. iv. 6); sorrowful (Is. iii. 3, 4; Lu. xxii. 44; Jo. xi. 33, xii. 27); buffeted (Mat. xxvi. 67; Lu. xxii. 64); scourged (Mat. xxvii. 26; Jo. xix. 1); nailed to cross (Ps. xxii. 16, *cf.* Lu. xxiii. 33); death (Jo. xix. 30); side pierced (Jo. xix. 34); burial (Mat. xxvii. 59, 60; Mk. xv. 46); resurrection (Ac. iii. 15; 2 Tim. ii. 8). Like man in all things, save sin (Ac. iii. 22; Phi. ii. 7, 8; Heb. ii. 17); without sin (Heb. vii. 26, 28; 1 Jo. iii. 1); was submitted to evidences of senses (Lu. xxiv. 39; Jo. xx. 27); was seed of woman (Ge. iii. 15; Is. vii. 14; Jer. xxxi. 22; Lu. i. 31; Gal. iv. 4); of Abraham (Ge. xxii. 18, *cf.* Gal. iii. 16; Heb. ii. 16); of David (2 S. vii. 12, 16; Ps. lxxxix. 35, 36; Jer. xxiii. 5; Mat. xxii. 42; Mk. x. 47; Ac. ii. 30, xiii. 23; Ro. i. 3). His genealogy (Mat. i., Lu. iii.) self-attested (Mat. viii. 20, xvi. 13); confession of, a test (Jo. iv. 2) acknowledged (Mk. vi. 3; Jo. vii. 27, xix. 5; Ac. ii. 22); denied by Antichrist (1 Jo. iv. 3, ii. 7).

III. Moral and Religious Suggestions.—Wisdom of Providence combined time, place, persons, etc., for exact fulfilment of prophecy. How great would be the triumph of sceptics if they could point out in the circumstances of the birth of Christ any non-fulfilment of prophecy! Infinite condescension of God in taking upon Him our nature. (*C. D. N. T.*, 2-9.)

"Beginne from the first, where He encradled was
In simple cratch, wrapt in a wad of hay
Between the toylfull ox and humble ass,
And in what rags, and in how base aray,
The glory of our heavenly riches lay,
When Him the silly shepherds came to see,
Whom greatest princes sought on lowest knee." (*Spenser.*)

Wise and simple—shepherds and magi—equally interested in birth of Jesus.

"Led by the solitary star
To glory's poor abode,
Lo! wondering wisdom from afar
Brings incense to her God.

Humility, on Judah's hills,
Watching her fleecy care,
Turns to an angel voice that fills
With love the midnight air."
(*Campbell.*)

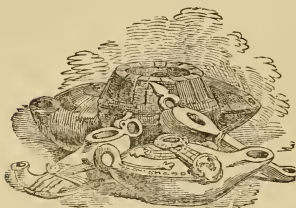
IV. Practical Hints.—1. Beauty of humility: the Lofty stoops to the lowly—God to man. Manner, etc., of birth of Jesus, a homily on human pride. 2. We should willingly stoop to men of low degree if we would raise them up. 3. Sanctity of childhood; the world's Saviour once a helpless babe. 4. No room for Christ in the inn: let us, for His sake, find room in our hearts for poor children; let us esp. find room for Christ.

Christ, Teachings.]

TRUE RELIGION.

[Christian

I. Descriptive.—1. **FORM:** sometimes by direct dogmatic statement (Mat. v., vi., vii.); sometimes in the form of parable (Mat. xiii. 3, 34) “*παραβολή*, fr. *παραβάλλειν*, *projicere*, *objicere*, to put forth one



EASTERN LAMPS.

thing before or beside another; and it is often assumed, though not necessarily included in the word, that the purpose for wh. they are set side by side is that they may be compared one with the other.” (Trench, *Parables*, p. 1, n.) Many attempts have been made to classify, or reduce to some artificial arrangement, the parables of our Lord. Such classification has been based either on the

time when they were delivered, or the nature of them [Thus, Neander's is—1, P. of the kingdom; 2, moral requisites for entering kingdom; 3, call to enter kingdom; 4, activity in kingdom; 5, true spirit of kingdom. Dr. Gray's is—1, P. representing nature and progress of Gospel; 2, P. representing rejection of Jews, and call of Gentiles; 3, P. of moral instruction. Greswell's is—1, prophetic; 2, moral. Lisco's is—1, P. representing heavenly kingdom as containing truths and powers of Divine origin, etc.; 2, P. representing that kingdom founded on these truths; 3, P. representing that kingdom in the faith, love, and hopes of its members.] Taking them in order of time, it is worthy of note, That the first group, founded chiefly on nature, have for their theme the laws of the kingdom of grace, in its growth, nature, consummation (Mat. xiii.; Mk. iv.; Lu. viii.): That aft. some months—betw. mission of 70 and return to Jerusalem—we have a second group founded on human life, delivered chiefly to disciples (Mat. xviii. xx.; Lu. vii., x., xi., xii., xiv., xv., xvi., xviii.): That the third group, towds. close of ministry, chiefly on final consummation of this kingdom, are prophetic (Mat. xxi., xxv.; Mk. xii.; Lu. xix., xx) 2. **THEME:** whole range of Christian duty and doctrine,—life and immortality, life, death, judgment, heaven, hell. 3. **MANNER:** gentleness, force, boldness, authoritativeness (Mat. vii. 29). 4. **EFFECTS:** common people (Mk. xii. 37; Lu. iv. 22); enemies baffled (Mat. xxii. 46; Mk. xii. 34; Lu. xiv. 6, xx. 40); officers sent to take Him bore witness to His power (Jo. vii. 46).

“These, too, He vanquished. When the holy law
From His pure lips like mountain honey flowed
Still, as He spake, the haughty heart was bowed,
Passion was calmed, and Malice crouched in awe;
The Scribe, perversely blind, began to see,
And mute conviction held the Pharisee.

Dispensation.]

TRUE RELIGION.

[Christ, *Teachings*.

'Never man spake like this man,' was their cry,—
 And yet He spake, and yet they heard in vain:
 E'en as their sires to idols turned again,
 When Sinai's thunders shook no more the sky,
 So these went back to bend at Mammon's shrine,
 And heard that voice no more, yet felt it was Divine!"
 (*Dale.*)

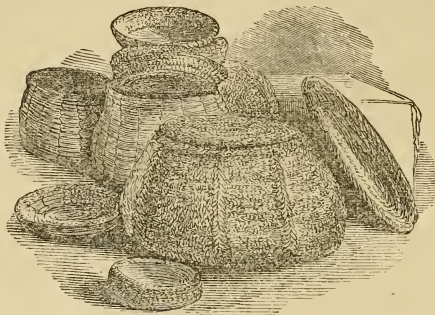
II. Moral and Religious Suggestions.—1. Christ, as a teacher, confirmed all that Moses and the prophets had written. 2. He who in a former day spoke to our fathers by the prophets, has now spoken to us by His Son (Jo. xiv. 24; Heb. i. 1, 2). 3. He commanded us to search the Scriptures; much more should we hearken to Him to whom they all testified (Heb. ii. 1-3). 4. As a teacher, He comes to us with a Divine warrant (Mat. xvii. 5; Mk. ix. 7). 5. There now remaineth, as a Divine teacher, no man save Jesus only.

"Is not the Saviour teaching still?
 The wheels of Providence He turns;
 All is subservient to His will,
 'Tis He prevents, and He confirms.
 What comfort to His saints to know
 That He controls their every foe.
 Doth He not by His Spirit teach
 All whom His heavenly Father gave?
 That 'still small voice' their hearts must reach;
 He must conduct whom Christ will save.
 Our Lord ascended up on high,
 And captive led captivity."
 (*Hopkins.*)

III. Practical Hints.—1. Are we true disciples—learners—of Jesus? 2. Do we obey as fast as we learn? (Jo. vii. 17, xiii. 17; Jas. iv. 17).

[*Addenda.*—52 ps. of Christ: builders (Mat. vii. 24-27); children of bride-chamber (ix. 15); new cloth (16); new wine (17); unclean spirit (xii. 43); sower (xiii. 3, 18; Lu. viii. 5, 11); tares (Mat. xiii. 24-30, 36-43); mustard-seed (31, 32; Lu. xiii. 19); leaven (Mat. xiii. 33); treasure in field (44); pearl of price (45, 46); draw-net (47-50); meats (xv. 10-15); unmerciful servant (xviii. 23-35; labourers (xx. 1-16); two sons (xxi. 28-32); husbandmen (35-45); marriage-feast (xxii. 2-14); fig-tree leafing (xxiv. 32-34); watching (43); servants (45-51); virgins (xxv. 1-3); talents (14-30); divided kingdom (Mk. iii. 24); house (25); armed man (27; Lu. xi. 21); seed growing secretly (Mk. iv. 26-29); lighted candle (Mk. iv. 21; Lu. xi. 33-36); man, journey (Mk. xiii. 34-37); blind leaders (Lu. vi. 39); beam and mote (41, 42); tree and fruit (43-45); creditor (vii. 41-47); good Samaritan (x. 30-37); importunate friend (xi. 5-9); rich fool (xii. 16-21); cloud and wind (54-57); barren fig-tree (xiii. 6-9); bidding to a feast (xiv. 7-11); tower (28-30, 33); going to war (31-33); salt (34, 35); lost sheep (xv. 3-7); lost coin (8-10); prodigal son (11-32); unjust steward (xvi. 1-8); Lazarus (19-31); unjust judge (xviii. 1-8); Pharisee and publican (xviii. 9-14); pounds (xix. 12-27); good shepherd (Jo. x. 1-6); vine (xv. 1-5).]

I. Descriptive.—1. **DEFINITION** (see *C. D. O. T.*, 107): A M. is a supernatural act—an act, that is, wh. operates on the chain of cause and effect in nature, fr. without the chain, producing in the



SYRIAN BASKETS.

sphere of the senses some event that moves our wonder, and evinces the presence of a more than human power. Observe three points—(1) It is by some action *upon*, not *in*, the line of cause and effect. (2) It is in the sphere of the

senses, for though the regeneration of a soul may require as great power as the raising of Lazarus, it is yet no proper miracle, because it is no sign to the senses. (3) It must be understood to evince a supernatural power, otherwise feats of jugglery and magic would be M^s." (*Bushnell*.) 2. **PURPOSE**: *wonders* to attract notice; *signs* to instruct (Jo. iv. 48, cf. Ac. vii. 36). (1) They attested His mission (Jo. iii. 2, xi. 15, 42, 45. xiv. 11). (2) They expounded His teachings—hence sight to the blind *ill*. light to understanding, etc. (3) They illustrate His *character* (M^s. of love), and his *nature* (M^s. of power). 3. **CLASSIFICATION**: *Archbp. Thomson's* is this: (1) M^s. of *Love*—(a) raising dead, 3; (b) curing mental disease, 6; (c) cure of body, 18. (2) M^s. of *Power*—(a) creating, 2—(b) destroying, 1—(c) setting aside ordinary laws of being, 7. *Westcott's* is this: i. M^s. on *Nature*—(1) M^s. of power (Jo. ii. 1-12. Mat. xiv. 15-21; Mk. vi. 35-44; Lu. ix. 12-17; Jo. vi. 5-14. Mat. xv. 32-39; Mk. viii. 1-10. Mat. xiv. 22-36; Mk. vi. 48, 49; Jo. vi. 16-21). (2) M^s. of Providence a. *Blessing* (Lu. v. 1-11. Mat. viii. 23-27; Mk. iv. 35-41; Lu. viii. 22-25. Mat. xvii. 24-27. Jo. xxi. 1-23). β. *Judgment* (Mat. xxi. 19; Mk. xi. 20-). ii M^s. on *Man*—(1) M^s. of personal faith (Mat. ix. 29-31. xx. 29-34; Mk. x. 46-52; Lu. xviii. 35-43. Mat. viii. 1-4; Mk. i. 40-45; Lu. v. 12-16. Lu. xvii. 11-19. Mat. ix. 20-22; Mk. v. 25-34; Lu. viii. 43-48). (2) M^s. of intercession (Mk. viii. 22-26. vii. 31-37. Jo. iv. 46-54. Mat. viii. 5-13; Lu. vii. 1-10. Mat. ix.

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TRUE RELIGION.

[Christ, Miracles.

1-8; Mk. ii. 1-12; Lu. v. 17-26. (3) *Ms. of love* (Jo. ix. Mat. viii. 14, 15; Mk. i. 29-34; Lu. iv. 38-41. Lu. xiv. 1-6. Mat. xii. 9-13; Mk. iii. 1-5; Lu. vi. 6-11. Jo. v. 1-17. Lu. xiii. 10-17. [Dead raised (Mat. ix. 18-; Mk. v. 22-; Lu. viii. 41-; Lu. vii. 11-18. Jo. xi.)] iii. *Ms. on the Spirit-world*—(1) *Ms. of intercession* (Mat. ix. 32-34. xii. 22-, cf. Lu. xi. 14-. Mat. xv. 21-28; Mk. vii. 24-30. Mat. xvii. 14-; Mk. ix. 14-; Lu. ix. 37-). (2) *Ms. of antagonism* (Mk. i. 21-28; Lu. iv. 31-37. Mat. viii. 28-34; Mk. v. 1-17; Lu. viii. 26-37). (Westcott's *Characteristics of Gospel Miracles*.)

II. Bible References to Miracles.—Power of God needed (Jo. iii. 3); *described*—marvellous (Ps. lxxviii. 12, cv. 5; Isa. xxix. 14); signs and wonders (Jer. xxxii. 21; Jo. iv. 48; 2 Cor. xii. 12) *make plain* glory of God (Jo. xi. 4), of Christ (ii. 11, xi. 4); works of God (ix. 3) proofs of Divine commission (Ex. iv. 1-5; Mk. xvi. 20). Messiah expected to work *ms.* (Mat. xii. 2, 3; Jo. vii. 31), and proved to be Messiah by (Mat. xi. 4-6; Jo. v. 36; Ac. ii. 22); followed on acc. of (Mat. iv. 23-25; Jo. vi. 2, 26); a gift of Holy Ghost (1 Cor. xii. 10); performed by power of God (Ac. xiv. 3, xv. 12, xix. 11), of Christ (Mat. x. 1). of Holy Ghost (xii. 28; Ro. xv. 19); in name of Christ (Mat. xvi. 17; Ac. iii. 16, iv. 30); preaching of Gospel confirmed by (Mat. xvi. 20; Heb. ii. 4). Apostles disclaimed all praise (Ac. iii. 12). Should produce faith (Jo. ii. 23, xx. 30, 31) and obedience (Deu. xi. 1-3, xxix. 2, 3, 9); aided the Gospel (Ac. viii. 6; Ro. xv. 18, 19). *Faith*: need in performer (Mat. xvii. 20, xxi. 21; Jo. xiv. 12; Ac. iii. 16, vi. 8); those for whom performed (Mat. ix. 28; Mk. ix. 22-24; Ac. xiv. 9); should be remembered (1 Ch. xvi. 12; Ps. cv. 5); told in the future (Ex. x. 2; Jud. vi. 13).

III. Moral and Religious Suggestions.—"ms. are like candles lit up till the sun rises, and then blown out. Therefore I am amused when I hear sects and churches talk ab. having evidence of Divine authority, because they have ms. ms. in our time are like candles in the street at midday. We do not want ms. They are to teach men how to find out truths themselves, and aft. they have learned this, they no more need them than a well man needs a staff, or than a grown-up child needs a walking-stool. They are the educating expedients of the early periods of the world. As such, they are divinely wise; aft. they have served their purpose as such, it is humanly foolish for persons to pretend to have them." (*Beecher*). ms. of Christ: 1. *ill.* benevolence of His nature. 2. Display greatness of His power. 3. Show His authority to Moses and the prophets. 4. Confirm our faith in His divinity. 5. Show His authority over all creation—spirits, nature, man. 6. Tend to fulfil prophecy. 7. Give weight to His doctrines. 8. Blessings to those afflicted. 9. Emblems of spiritual mercies. 10. Lessons of piety once addressed to the *eye*, now addressed to *ear*, to cheer our hearts and animate us to works of mercy.

IV. Practical Hints.—1. Have we believed in Christ? 2. On what ground do we reject the miracles of Christ? 3. If we admit them, how can we reject His divinity? 4. If we acknowledge His divinity, how dreadful is our position unless we acknowledge Him as our Saviour. 5. For then we believe that a Divine Being came into this world, and lived, and wrought many wonders, and died;—for what, if not to save sinners?

Christ, *Character.*]

TRUE RELIGION.

[Christian

I. Descriptive Outline.—"Only c. that has a perfect youth—the only great c. that holds a footing of innocence. Only religious c. that disowns repentance. He unites cs. dif. to be united. His astonishing pretensions, which enter into all His actions. No one offended by them. What *mere man* could support them? Peculiar in passive virtues—does not falter in common trials. His passion no mere human martyrdom. Agony misplaced, taken as a man's;—in that case excessive. Undertakes what is humanly impossible. Assumes to set up God's kingdom among men. Plan covers all time. Such attempts not human. Takes rank with humblest orders of society. No great social architect ever saw the wisdom of it; yet He raises no partizan feeling. In this He is no human leader. He was original, and independent; as no man is. Teaches by no human method. Warped by no desire to gain assent. Comprehensive under no human conditions. Held no one-sided view. Was clear of all current superstitions, yet no liberalist. Of perfect simplicity, shining as pure light. Adequately teaches God even to the humble. His morality not artistic, but intuitive and original. Never anxious for success. Raised and made sacred by familiarity. Our experience of men is reversed in Him." (Synopsis of *The Character of Jesus*, Bushnell.) "Our eyes are keen to mark the improprieties of our neighbours; their vices are generally more noticeable to us than their virtues. From this tendency it is not a little that tells in favour of the purity of Christ. None of His neighbours could charge Him with any moral defect. They could not say, Is not this the intemperate, the false, the dishonest? The best of men have their defects, and the nearer we come to them the more we are disposed to say, 'We have seen the end of all perfection.' Men whom we have loved and almost worshipped in the distance, have, as we approached them, appeared but men. But the nearer you approach Christ, and the more you inspect His character, the brighter does His innocence shine." (*Homilist.*)

II. Bible References to Character of Jesus.—Altogether lovely (Song v. 16); holy (Lu. i. 35; Ac. iv. 27; Rev. iii. 7); righteous (Is. liii. 11; Heb. i. 9); good (Mat. xix. 16); faithful (Is. xi. 5; 1 Thes. v. 24); true (Jo. i. 14, vii. 18; 1 Jo. v. 20); just (Zec. ix. 9; Jo. v. 30; Ac. xxii. 14); guileless (Is. liii. 9; 1 Pet. ii. 22); sinless (Jo. viii. 46; 2 Cor. v. 21); spotless (1 Pet. i. 19); innocent (Mat. xxvii. 4); harmless (Heb. vii. 26); resisting temptation (Mat. iv. 1-10); obedient to God (Ps. xl. 8; Jo. iv. 34, xv. 10); zealous (Lu. ii. 49; Jo. ii. 17, viii. 29); meek (Is. liii. 7; Zec. ix. 9; Mat. xi. 29); lowly (xi. 29); merciful (Heb. ii. 17); patient (Is. liii. 7; Mat. xxvii. 14); long-suffering (1 Tim. i. 16); compassionate (Is. xl. 11; Lu. xix. 41); benevolent (Mat. iv. 23, 24; Ac. x. 38); loving (Jo. xiii. 1, xv. 13); self-denying (Mat. viii. 20; 2 Cor. viii. 9); humble (Lu. xxii. 27; Phi. ii. 8); resigned (Lu. xxii. 42); forgiving (xxiii. 34); subject to parents (Lu. ii. 51). CONFORMITY to this perfect example (Heb. vii. 26) is needed in holiness (1 Pet. 15. 16, cf. Ro. i. 6); righteousness

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TRUE RELIGION.

[Christ, Character.]

(1 Jo. ii. 6); purity (iii. 3); love (Jo. xiii. 34; Ep. v. 2; 1 Jo. iii. 16); humility (Lu. xxii. 27; Phi. ii. 5, 7); meekness and lowliness (Mat. xi. 29); obedience (Jo. xv. 10); self-denial (Mat. xvi. 24; Ro. xv. 3); serving others (Mat. xx. 28; Jo. xiii. 14, 15); benevolence (Ac. xx. 35; 2 Cor. viii. 7, 9); forgiveness (Col. iii. 13); overcoming sin (1 Pet. iv. 1); the world (Jo. xvi. 33, *cf.* 1 Jo. v. 4); not of world (Jo. xvii. 16); guileless (1 Pet. i. 21, 22); suffering wrongfully (21-23) for righteousness (Heb. xii. 3, 4); such conformity progressive (2 Cor. iii. 18), and predestinated to saints (Ro. viii. 29).

III. Moral and Religious Suggestions.—1. Such a character in such a world as this a miracle. 2. Can be accounted for only on the assumption of His Divinity. 3. If this be admitted, then there is hope of salvation through Him.

“A lowly man—He takes my sins, and bears the heavy load;
A lowly man—He takes my hand, and leads me up the road;
And when I know this lowly man is my Creator! God!
Oh, this hath solved me much dark speech, and loosed tongues that
were dumb!

For all creation round me now a Gospel has become,
And what had seemed to me before *mere* wild, confused Babel,
Is now a fire-tongued Pentecost, proclaiming—CHRIST IS ABLE!
The thunders, in the crashing skies, announce it as they roll;
The lightnings, on the black storm wall, write it in vivid scroll;
And stars repeat it, down the dark, in mystic jewelled light;
The Urim and the Thummim on the breastplate of the night;
And strong Orion shouts to me what slumbered in old fable,
And echoes from eternal night-vaults answer, Able! Able!
And comet, cresting bending heavens, waves echo to the word,
Like waving white plume in the star-mailed helmet of the Lord;
For all creation its Evangel utters forth abroad,
Into mine ear, when now I know my Saviour Christ is God.”

(*W. B. Robertson.*)

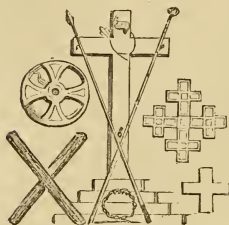
IV. Practical Hints.—1. Study every line in the character of Christ. 2. Make Him your pattern. 3. Seek to possess the mind of Christ, that your life—whatever its outward form—may, in its essential spirit and principles, resemble His. 4. The imitation of Christ should be, not the copying literally of certain things He did, but the outworking in all things done of His spirit that dwelleth in you. 5. Our life *must*—in this land and time—be very different in its outward form from Christ, but it *may* be same in purpose and spirit (Ro. viii. 9). “In the beautiful character of the blessed Jesus there was a more striking feature than a certain sensibility, wh. disposed Him to take part in every one’s affliction to wh. He was a witness, and to be ready to afford it a miraculous relief. He was apt to be particularly touched by instances of domestic distress, in which the suffering arises fr. those feelings of friendship, growing out of natural affection and habitual endearment, which constitute the perfection of man as a social creature, and distinguish the society of human-kind from the instinctive herding of the lower animals.” (*Bp. Horsley.*)

Christ, *Last Days.*]

TRUE RELIGION.

[Christian

I. Historical.—(See *C. D. N. T.*, 180-9, 194-209.) 1. SUMMARY of events mentioned: Mat. xxi.-xxviii. (Remember that ea. Jewish day is counted fr. sunset preceding.) Nisan 9th, *Sabbath* (April 1),



THE CROSS.

Jesus at Bethany, having prob. entered it ab. sunset of *Friday*, March 31st. 10th, *Sunday* (April 2), He publicly enters Jerusalem. 11th, *Monday* (Ap. 3), Barren fig-tree; Temple cleansed; blind and lame healed; children cry Hosanna; He teaches in Temple. 12th, *Tuesday* (Ap. 4); Fig-tree is withered; Temple visited, left, and dest. of city foretold. 13th, *Wednesday* (Ap. 5), at Bethany (Mat. xxvi. 1, 2). 14th, *Thursday* (Ap. 6), Passover lamb sacrificed; preparation of Passover supper; towds. evening Jesus at Jerusalem. 15th, (*Thursday night*, and) *Friday* (Ap. 7), Last supper; betrayal; trial; crucifixion. 16th, *Sabbath* (Ap. 8), Jesus in the tomb. 17th, *Sunday* (Ap. 9), Resurrection. (See *Conder on Mat.*, 353; *Smith's N. T. Hist.*, 291.)

“Oh, day of days! shall hearts set free
No minstrel rapture find for Thee?
Thou art the Sun of other days—
They shine by giving back Thy rays.” (*Keble.*)

II. Summary of Events following Resurrection.—1. Visit of women to sepulchre (Mat. xxviii. 1; Mk. xvi. 1-4; Lu. xxiv. 1-3, 10; Jo. xx. 1, 2). 2. Mary take news to Peter and John (Jo. xx. 2), who speaks of what he himself had seen. 3. Meanwhile the other women see an angel (Mat. xxviii. 5-8; Mk. xvi. 5, 8; Lu. xxiv. 4-8), and then hasten off with the news. 4. Their course is stayed by *first* app. of Jesus (Mat. xviii. 9, 10). 5. Peter and John, having heard fr. Mary, *run* to the sepulchre (Jo. xx. 3-10, cf. Lu. xxiv. 12).

“Reason and Faith at once set out
To search the Saviour's tomb;
Faith faster runs, but waits without,
As fearing to presume,
Till Reason enter in, and trace
Christ's relics round the holy place—
'Here lay His limbs, and here His sacred head;
And who was by, to make His new-forsaken bed?’

Both wonder—one believes. But while
They muse on all at home,
No thought can tender *Love* beguile
From Jesus' grave to roam.

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TRUE RELIGION.

[Christ, Last Days.

Weeping, she stays till He appear—
 Her witness first the Church must hear :
 All joy to souls that can rejoice

With her at earliest call of His dear gracious voice." (*Kemble.*)

6. Peter and John having returned, Jesus makes the *second* app. to Mary (Mk. xvi. 9-11; Jo. xx. 11-18). 7. Aft. this He appeared the *third* time, to Peter (Lu. xxiv. 34, cf. 1 Cor. xv. 5). 8. In the course of the day two of the disciples set out to walk to Emmaus, when the *fourth* app. was made to them (Mk. xvi. 14; Lu. xxiv. 34), and they hastened back. 9. And found the apostles, except Thomas, at their evening meal. To them he made His *fifth* app. (Mk. xvi. 14-18; Lu. xxiv. 36-49; Jo. xx. 19-23; 1 Cor. xv. 5), being the last on the day of resurrection. 10. The apostles being, aft. a week, again assembled (Nisan 24th—April 16th—Sunday). Jesus made His *sixth* app. (Jo. xx. 24-29); aft. wh. the apostles went into Galilee (Mat. xxviii. 16), where, 11, the *seventh* app. was made to 7 of them by the Lake (Jo. xxi. 1-24); and, 12th, the *eighth* app. to 11 of them on a mountain (Mat. xxviii. 16, 17), and prob. to 500 disciples, who at that time were with the apostles (1 Cor. xv. 6, cf. Mat. xxvi. 32). 13. The *ninth* app. was to James (1 Cor. xv. 7, cf. Gal. ii. 9). 14. The *tenth* and last on occ. of ascension (Mk. xvi. 19; Lu. xxiv. 50, 53; Ac. i. 1-12).

III. Moral and Religious Suggestions.—1. Resurrection of Jesus proved beyond controversy (Ac. x. 40, 41). [The testimony of apostles, etc., proved to be superior to any that might have been furnished by public display of risen Saviour, by Bp. Horsley, *Sermons on Resurrection.*] 2. Even His enemies admitted it, and, inadvertently, aided the demonstration (Mat. xxviii. 13). Why did not the Sanhedrim arrest the disciples, and compel them to surrender the body? 3. Note the unchanged tender-thoughtfulness of Jesus in app. specially to *Mary, Peter, Thomas*. 4. Resurrection of Jesus, the historic corner-stone of doctrine of resurrection (1 Cor. xv. 13, 16-20; 1 Pet. i. 3).

"Rejoice! O Christendom, rejoice!
 Dry every tear, and lift your voice
 In songs of praise alone.
 Forget the past, and look on high,—
 There leads the road from Calvary,
 And Christ has reached the throne.
 Cheer up, ye blessed warrior band!
 With Him in danger, heart and hand
 Ye have maintained your post.
 The warfare ended, think ye now,
 When majesty adorns His brow
 He will forget His host?" (*Tholuck.*)

IV. Practical Hints.—1. He suffered this for you. 2. Take heed lest by word or act you betray Jesus—your Friend and Saviour. 3. Have you denied Jesus?—think of Peter. Doubted Him?—of Thomas. Loved Him?—of Mary (Heb. xiii. 8). 4. Do you mourn departed friends?—think of Jesus and the resurrection. 5. Is death to you a King of Terrors?—believe in Jesus, the conqueror of death, then will you be able to say, "O death, where is thy sting? O grave, where is thy victory?"

Apostles.]

TRUE RELIGION.

[Christian

I. Table of Apostles, showing by whom named, and the order in wh. they stand (*A. G. T.*, Mat. x. 2) *as sent* (Mk. vi. 7-13; Lu. ix. 1-7); *named* (Mk. iii. 12-19; Lu. vi. 13-16). *Apostle* = messenger.

	Mat. x. 2-4.	Lu. vi. 14-16.	Mk. iii. 16-19.	Ac. i. 13.
1	Simon Peter.			
2	Andrew.		James.	
3	James.		John.	
4	John.		Andrew.	
5	Philip.			
6	Bartholomew.			Thomas.
7	Thomas.			Bartholomew.
8	Matthew.			Matthew.
9	James, son of Alphæus.			
10	Lebbeus, or Thaddeus.	Simon Zelotes.	Thaddeus.	Simon Zelotes.
11	Simon, Canaanite.	Judas, bro. of James.	Simon, Canaanite.	Judas, bro. of James.
12	Judas Iscariot.			Vacant.

Note.—All name Judas last, and Peter first. Peter is oft. prominent : *speaks in their name* (Mat. xix. 27; Lu. xii. 41); answers when all are addressed (Mat. xvi. 16; Mk. viii. 29); sometimes addressed as *principal* even among 3 favoured ones (Mat. xxvi. 40; Lu. xxii. 31); addressed by others as *representing the whole* (Mat. xvii. 24; Ac. ii. 37); *organ of* AS. aft. ascension (Ac. i. 15, ii. 14, iv. 8, v. 29); all this accords with his character, but does not show that he was destined to be the *Primate of the future Church*: for (1) no trace of such pre-eminence is found in all epistles of other apostles. (2) Wherever by our Lord Himself the future constitution of His Church is *all. to*, or by the AS. its actual constitution, no hint of any such primacy is given. (3) In the 2 Ep., wh. we have fr. his own pen, there is nothing for, but everything against, such a supposition. Hence "*first*" (Mat. x. 2) may *all. simply* to his prominence, or his early calling. (See *Alf.*)

II. Bible References to Apostles.—Christ, "*THE Apostle*," (Heb. iii. 1), ordained them (Mk. iii. 14; Jo. xv. 16); gave the title (Lu. vi. 13); *called* by God (1 Cor. i. 1, xii. 28; Gal. i. 1, 15, 16); by Christ (Mat. x. 1; Mk. iii. 13; Ac. xx. 24; Ro. i. 5); by Holy Ghost (Ac. xiii. 2, 4); unlearned (iv. 13); humble station (Mat. iv. 18); sent first to Jew (Mat. x. 5, 6); Lu. xxiv. 47; Ac. xiii. 46); aft. to all nations (Mat. xxviii.

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TRUE RELIGION.

[Apostles

19, 20; Mk. xvi. 15; 2 Tim. i. 11); Christ with them (Mat. xxviii. 20); to be bold (x. 27-33); Spirit given (Jo. xx. 22; Ac. ii. 1-4, ix. 17); by whom guided into truth (Jo. xiv. 26, xv. 26, xvi. 13), and instructed to reply (Mat. x. 19, 20; Lu. xii. 11, 12); devoted to ministry (Ac. vi. 4, xx. 27); were to be humble (Mat. xx. 26, 27; Mk. ix. 33-37; Lu. xxii. 24-30); self-denying (Mat. x. 37-39); loving (Jo. xv. 17). They were equal (Mat. xvi. 19, cf. xviii. 18; 2 Cor. xi. 5); not of the world (Jo. xv. 19, xvii. 16); wh. hated them (Mat. x. 22, xxiv. 9; Jo. xv. 18); hence their persecutions (Mat. x. 16, 18; Lu. xxi. 16; Jo. xv. 20, xvi. 2). But they had seen Christ in the flesh (Lu. i. 2; Ac. i. 22; 1 Cor. ix. 1; 1 Jo. i. 1); were witnesses of resurrection and ascension (Lu. xxiv. 33-41, 51; Ac. i. 2-9, x. 40, 41; 1 Cor. xv. 8); and had power to work miracles (Mat. x. 1, 8; Mk. xvi. 20; Lu. ix. 1; Ac. ii. 43).

III. Historical Note.—(See Angus's *Bible Hand-book*, 90, 91.) Most of the as. seem to have sealed their testimony with their blood, and ca. nobly endured the trial. The foll. facts are fr. ecclesiastical hist., but are not all equally certain. *Matthew* martyred (by sword) in Ethiopia; *Mark*, dragged through streets of Alexandria, died there; *Luke*, hanged on olive-tree in Greece; *John*, first put into caldron of boiling oil, then banished to Patmos; *Peter*, crucified head downwards, at (?) Rome; *James*, beheaded at Jerusalem; *James the Less*, thrown fr. pinn. of temple, and beaten to death below; *Philip*, hanged on pillar in Phrygia; *Bartholomew*, flayed alive; *Andrew*, bound to a cross, when he preached till he died; *Thomas*, run through the body at Coromandel in India; *Jude*, shot to death with arrows; *Matthias*, stoned and then beheaded; *Barnabas*, stoned to death by Jews at Salonic; *Paul*, "in death oft," beheaded by Nero at Rome.

IV. Moral and Religious Suggestions.—1. Their social and mental qualifications, compared with results of their life, prove the power to have been of God (1 Cor. i. 25-31). 2. Twelve poor men acting acc. to command of another poor man, the regenerators of society, destroyers of world-renowned and time-honoured institutions, the founders of what is called Christianity—the religion of all the civilized nations of the earth. Can this be sufficiently accounted for in any other way than on the ground of Christ's divinity? 3. These 12, sundered fr. ea. other, prob. not knowing how ea. other acted, sealed their testimony with blood. Can this be acc. for but by assuming truth of their testimony? 4. These men left home and country with certain death before them, as their Master had said, to publish what they had seen and heard. They must have believed their own testimony, and so many could not have been mistaken. And if they were, there were surely plenty to be found at time able to refute them by an appeal to facts. 5. Blood of martyrs seed of the Church. 6. Persecution defeats its own purpose. Christianity first, and then Protestantism, and afterwards Puritanism, aided by the cheerful suffering of their adherents.

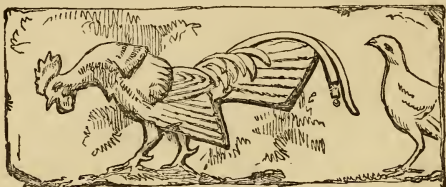
V. Practical Hints.—1. How great will be our condemnation if we reject the Gospel, thus attested by so many credible witnesses. If 12 credible men were to tell us something of which they were eye-witnesses, we should believe them. 2. If we believe the Gospel, are we trusting in Jesus? 3. Our reception of Jesus the test of our having believed the Word of God. How can we believe the Bible if we reject Him who is "the truth," the centre and sum of truth—the living answer to Pilate's question?

Peter and the Jews.]

TRUE RELIGION.

[Christian

I. Biographical.—1. NAME: *Peter*, Πέτρος, Gk. for Aramaic *Cephas* = a stone (Mat. xvi. 16-19; Mk. iii. 16; Jo. i. 42). His original name was *Simon* = hearer. The two names are oft. com-



SYRIAN COCK.

bined in Simon Peter. 2. COUNTRY and CALL: Of Bethsaida, in Galilee, where, as the son of Jona (Mat. xvi. 17; Jo. i. 43, xxi. 16), he pursued his calling of fisherman (Mat. iv. 18; Lu. v. 1-7; Jo. i. 44). He and his bro. Andrew were partners of John and James, sons of Zebedee. These 4 had become disc. of John Baptist (Jo. i. 35); and Andrew, having himself believed in Jesus, brought his bro. Peter to the Lord (40, 41), by whom he was aftwds. formally called (Mat. iv. 18-20; Mk. i. 16-18; Lu. v. 1-11). 3. EVENTS OF LIFE: Miraculous draught of fishes (Lu. v. 1-11, refs); wife's mother restored (Mat. viii. 14; Mk. i. 29, 30; Lu. iv. 38); finds Jesus (Mk. i. 36, 37); chosen an apostle (Mat. x. 2, xvi. 18, 19; Mk. iii. 16; Lu. vi. 14; Ac. i. 13); asks explanation of parable (Lu. xii. 41); complains of people (viii. 45); at raising of Jairus' dau. (Mk. v. 37; Lu. v. 51); walks on water (Mat. xiv. 28-31); inquires ab. meats (Mat. xv. 15). His confession of Christ (Mat. xvi. 16-19; Mk. viii. 29; Lu. ix. 20; Jo. vi. 68, 69). Rebuked by Jesus (Mat. xvi. 22, 23; Mk. viii. 32, 33). At the Transfiguration (Mat. xvii. 1-4; Mk. ix. 2-6; Lu. ix. 28-33; 2 Pet. i. 16-18). Tribute-money (Mat. xvii. 24-27). Asks ab. forgiveness (xviii. 21). Had left all for Jesus (xix. 27; Mk. x. 28; Lu. xviii. 28). Withered fig-tree (Mk. xi. 21). Asks about Christ's coming (Mk. xiii. 3, 4). Sent with Jo. to prepare Passover (Lu. xxii. 8). Feet washing (Jo. xiii. 6-11). Asks who should betray Christ (24). His fall foretold (Mat. xxvi. 33-35; Mk. iv. 29-31; Lu. xxii. 31-34; Jo. xiii. 36-38). Asleep in Gethsemane (Mat. xxvi. 36-46; Mk. xiv. 33-42; Lu. xxii. 40-46). Ear of Malchus (Jo. xviii. 10, 11, 26; Mat. xxvi. 51, 54; Mk. xiv. 47; Lu. xxii. 50, 51). Follows Christ afar off (Mat. xxvi. 58; Mk. xiv. 54; Lu. xxiv. 54; Jo. xviii. 15). in the palace (16). Denies Christ, and repents (Mat. xxvi. 69-75; Mk. xiv. 66-72; Lu. xxii. 55-62; Jo. xviii. 17, 18, 25-27). At the sepulchre (Lu. xxiv. 12; Jo. xx. 2-6). Message fr. Christ (Mk. xvi. 17); app of Christ (Lu. xxiv. 34); again

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[Peter and the Jews.]

at Sea of Galilee (Jo. xxi. 1-23; 2 Pet. i. 14); at Jerusalem (Ac. i. 13-22); at Pentecost (ii. 14-40); cures lame man, etc. (iii.); before the Sanhedrim (iv. 1-22); Ananias and Sapphira (v. 1-11). Miracles (12-16). Imprisoned (17-42). Samaria: Simon Magus (viii. 14-25); meets Paul (Gal. i. 18, ii. 9). Lydda: Æneas (Ac. ix. 32-34). Joppa: Dorcas (36-43). Vision at Joppa (x. 9-16, xi. 1-17). Caesarea: Cornelius (x. 17-48). Defence at Jerusalem (xi. 1-18); imprisoned (xii. 3-19) at Antioch; meets Paul (Gal. ii. 11-16, cf. 2 Pet. iii. 15).

II. Traditional History.—"A few scattered hints may be gleaned fr. the Epistles. For rest of life, we are left to tradition. We are told that he left Jerusalem early, founded and presided over a church at Antioch; that he aftwds. went to Rome, where he once more met and confounded Simon Magus; that he was long time Bp. at Rome; that he visited the E. again, planted many churches in the West; and at length was martyred, with Paul, at Rome, being crucified with his head downwards. It is clear that he was martyred, and by same kind of death as Christ (Jo. xxi. 18, 19), and it may have happened at Rome. Tertullian (A.D. 197), Dionysius of Corinth, Caius the Rom. presbyter, etc., report it; some of them mentioning memorials of the fact wh. they say existed in their times. And though some of these authors were credulous, and unreliable, yet, as Wieseler observes, if Peter had suffered in any other city, we may feel certain that the church of that city would have claimed honour as the scene of the martyrdom of so famous an apostle. The conclusion of the whole argument for and against Peter's suffering at Rome, is a possibility that it may have been so; and that, if Peter was martyred at Rome near the time of Paul's martyrdom, in the Neronian persecution, yet it could not have been till at, or aft., the close of Paul's life that Peter visited the imperial city.

III. Moral and Religious Suggestions.—1. His *call*. A working man at his work. A healthy, laborious calling. Such a man fitted for the higher work. God does not need the services of lazy men. 2. His *self-denial*. "We have left all"—his home, friends, calling—for what? Who had heard of Peter if he had not followed Christ? 3. His *impulsiveness*. Many instances; as walking on the water, cutting off Malchus' ear. 4. His *fall*. By him unforeseen,—then regarded as impossible. Men know not the possibilities of their own hearts either for good or evil. 5. His *repentance*.

"What language in that look! Swifter than thought

The apostle's eye it caught;

And sank into his very soul.

Through every vein a thrilling tremor crept;

Away he stole and wept—bitterly he wept." (*E. B. Browning.*)

6. His *noble confession* (Ac. x. 34, 35). Surrender of prejudices to will of God.

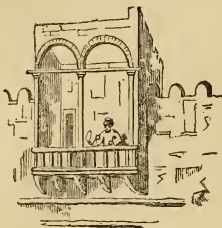
IV. Practical Hints.—1. Be faithful in little things. 2. Be not self-confident, or boastful. 3. God can make small things arouse memory, and stir conviction. 4. Many things in the past might bring us to repentance, could we only remember them at the right time. 5. How merciful was Jesus to the friend who denied Him. Are we forgiving?

Paul and the Gentiles.]

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[Christian

I. Chronological Note.—(*Conybeare and Howson*, ii. 665.) P.'s conversion ? (A.D. 36) at Damascus ? (37); flight from Damascus ? (38); preaches in Syria and Cilicia ? (39-43); Antioch, Ac. xi. 26



WINDOW ON THE WALL.

(44-47); 1st journey fr. and back to Antioch (48-49); at the Jerusalem Council (50); 2nd journey fr. Antioch to Cilicia, Lycaonia, Galatia (51); Troas, Philippi, Thessalonica, Berea, Athens, Corinth—*writes 1 Thes.* (52); Corinth—*writes 2 Thes.* (53); leaves Corinth, Jerusalem, Antioch: 3rd journey, Ephesus (54), Ephesus (55-56); *writes 1 Cor.*; leaves Ephesus for Macedonia; *writes 2 Cor.*, Corinth; *writes Gal* (57); *writes Rom.*, leaves Corinth, Philippi, Miletus, Jerusalem, Cæsarea (58); Cæsarea (59); on way to Rome shipwrecked at Malta (60); Rome (61). Rome—*writes Phil.*, Col., Eph., Phi. (62); acquitted. Macedonia (Phi. ii. 24) and (Phil. 22) A. Minor (63) ? Spain (64-65); fr. ? Spain to A. Minor (1 Tim. i. 3) (66); *writes 1 Tim.* fr. Macedonia; *writes Titus* fr. Ephesus, Nicopolis (67). In prison at Ro.; *writes 2 Tim.* Executed (in May or June) (68).

II. Bible References.—Called *Saul* and *Paul* (Ac. xiii. 9); prob. as Origen thinks, he had double name given at circumcision—*Saul* ref. to Jewish extraction, *Paul* to Rom. corporation where he was born (*Cave's Lives of Apos.*) Tr. of Benjamin (Phi. iii. 5); pure extraction (2 Cor. xi. 22); Pharisee (Ac. xxii. 3, xxiii. 6; Phi. iii. 5; Gal. i. 14) of Tarsus (Ac. ix. 11, xxi. 39, xxii. 3; Ro. citizen (xvi. 37, xxii. 25-28); pupil of Gamaliel (3, xxvi. 4); tentmaker (xviii. 3, xx. 34; 1 Cor. iv. 12; 1 Thes. ii. 9, ii. iii. 8); at Stephen's death (Ac. vii. 58, viii. 1, xxii. 20); conversion (viii. 1-4, ix. 1-9, 13, 14, 21, xxii. 4-11, 19, xxvi. 9-15; Gal. i. 13; 1 Tim. i. 13; 1 Cor. ix. 1, xv. 8). (For remainder of life, see rest of Acts, and com. with above dates. *C. D. N. T.*, 222-285.)

III. Biographical Notes.—1. EDUCATION: *Gamaliel*. Two great Rabbinical schools—Hillel and Schammai. Both Pharisaic; the former held tradition above law, the latter despised traditionists when they clashed with Moses. That of Hillel the most influential, and its greatest ornament was Gamaliel (Ac. v. 34-40, xxii. 3), the grandson of the founder. His learning was so eminent, and his character so revered, that he is one of the who alone of Jewish doctors are honoured with title of "Rabban." As Aquinas, of the schoolmen, was called *Doctor Angelicus*, and Bonaventura *Doctor Seraphicus*, so Gamaliel was called the "Beauty of the Law." It is a saying of Talmud that "Since Rabban Gamaliel died, the glory of the law has ceased." He died a Jew, 18 yrs. bef. destr. of Jerusalem, ab.

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[Paul and the Gentiles.]

time of Paul's shipwreck. Another of his pupils, Onkelos, the author of the famous Targum, raised to him such a funeral pile of rich materials as had never before been known, except at the burial of a king (*C. and H.*, i. 69-71). 2. PERSONAL APP.: Many anc. sources all agree that P. was of short stature, had a long face with high forehead, an aquiline nose, close and bushy eyebrows. Other features are baldness, grey eyes (said to have been weak), clear complexion, winning expression. 3. CHARACTER: "His speeches and letters convey to us, as we read them, the truest impressions of those qualities wh. helped to make him the great apostle. We see the warmth and ardour of his nature, his deeply affectionate disposition, the tenderness of his sense of honour, the courtesy and personal dignity of his bearing, his perfect fearlessness, his heroic endurance; we perceive the rare combination of subtlety, tenacity, and versatility in his intellect; we perceive, also, a practical wisdom wh. we should have associated with a cooler temperament, and a tolerance wh. is seldom united with such impetuous convictions. And the principle wh. harmonized all these endowments, and directed them to a practical end, was, beyond dispute, a knowledge of Jesus Christ in the Divine Spirit. Personal allegiance to Christ as to a living master, with a growing insight into the relation of Christ to ea. man and to the world, carried the apostle forwards on a straight course through every vicissitude of personal fortunes, and amid the various habits of thought wh. he had to encounter. The conviction that he had been entrusted with a Gospel concerning a Lord and Deliverer of men was what sustained and purified his love for his own people, whilst it created in him such a love for mankind that he only knew himself as the servant of others for Christ's sake. Those who judge St. Paul as they would judge any other remarkable man, confess him unanimously to have been "one of the greatest spirits of all time;" while those who believe him to have been appointed by the Lord of mankind, and inspired by the Holy Ghost, to do a work in the world of almost unequalled importance, are lost in wonder as they study the gifts with wh. he was endowed for that work, and the devotion with wh. he gave himself to it." (*S. B. D.*)

IV. Moral and Religious Suggestions.—1. The conversion and call to the apostolate of such a man, at such a time, in such a way, for such a work, a remarkable illustration of the grace and wisdom of God.

"As to Thy last apostle's heart
Thy lightning glance did then impart
Zeal's never-dying fire,
So teach us on Thy shrine to lay
Our hearts, and let them day by day
Intenser blaze, and higher." (*Keble.*)

2. The previous aims, training, and character of P. remove all doubt as to the reality of his conversion, as do his future career any questioning of the sincerity of his convictions. (See *Ld. Lyttelton on Conver. of St. Paul.*)

V. Practical Hints.—1. Adore the wisdom in furnishing His persecuted Church and the infant cause of Christ with such a man. 2. It is hard for the persecutor to resist the truth, and fight against God. 3. The conversion of the hardest heart possible with God. 4. He whom we fight against is ready to save us.

I. Descriptive.—1. LIST of Bks. Fr. Joshua to Nehemiah. (1) *Joshua*: so called fr. the leader whose life it relates. (2) *Judges*: fr. its being hist. of non-regal rulers fr. Josh. to Eli. (3) *Ruth*: form. pt. of Bk. of Judges, life of Ruth. (4) *Samuel*, 1st and 2nd form. one Bk., called in LXX. and Vulg. 1st and 2nd Bk. of Kings. (5) *Kings*, 1st and 2nd, form. but one Bk., called in LXX. and Vulg. 3rd and 4th Bks. of Kings. (6) *Chron.* 1st and 2nd, form. one Bk. by Jews, who called them "words of Days," i.e. diaries or journals; called in LXX. Paralipomenon, "of things omitted," i.e. supplementary. (7) *Ezra*, and (8) *Nehemiah*, form. one Bk., called 1st and 2nd of Ezra; still called by Rom. Cath. writers 1st and 2nd Bks. of Esdras. (9) *Esther*: fr. the Jewess whose history it relates. As placed in A. v., they make 12 Bks., reckoned by Jews as six, classing Ruth with Judges, Nehemiah with Ezra, and numbering Bks. of *Sam.*, *Kin.*, *Chron.*, respectively as one. 2. AUTHORSHIP: Some bear name of prophets, the rest attributed to writers of official distn.; annals of Heb. nation were kept by authorized writers, expressly called prophets and seers. [For example: Hist. of *David*, w. by Sam., Nathan, and Gad (1 Ch. xxix. 29); of *Solomon*, by Nathan, Abijah, and Iddo (2 Ch. ix. 29); of *Rehoboam*, by Shemaiah and Iddo (2 Ch. xii. 15); see also xx. 34, xxvi. 22, xxxii. 33; 1 K. xvi. 1.] (1) *Joshua* composed of material supplied prob. by Josh. himself, with 2 or 3 additions by later writer. This app. fr. (a) tenor of the Bk. (it is narrative of contemp. and eye-witness, v. 1, vi. 25); (b) from xxiv. 26; (c) fr. character of Josh. as instructor, etc. (1 K. xvi. 34; Jos. vi. 26); and (d) fr. uniform Jewish traditions. It was written bef. days of Dav. and Sol. (xv. 63, cf. 2 S. v. 7-9, and xvi. 10, cf. 1 K. ix. 16): additions, xix. 47 (Jud. xviii. 27-9, xv. 13, 19, cf. Jud. i. 11-16, and xxiv. 29-33). (2) *Judges*, uncertain: Asc. to Sam. by Jewish tradition; written aft. com. of monarchy (xix. 1, xxi. 25), and bef. acc. of Dav. (i. 21, 2 S. v. 6-8). It is alluded to or quoted by the sac. writers (1 S. xii. 9-11; 2 S. xi. 21; Ps. lxxxiii. 11, lxxviii., lxxxix.; Is. ix. 4, x. 26). (3) *Ruth*, uncertain; gen. asc. to Sam. (quoted Mat. i. 5; Lu. iii. 32). (4) *Samuel*, uncertain; weight of evidence favours Sam. as author of i.-xxiv., and Nathan and Gad 1 Ch. xxix. 29. (5) *Kings*, uncertain; prob. written by sev. proph. as memories of their own times, and aft. compiled by Jeremiah or Ezra. (6) *Chronicles*, gen. asc. to Ezra, but 1 Ch. iii. 19-24, must have been by later hand. (7) *Esther*, per. by Mordecai, but more prob. it is an extract fr. records of Persia; hence omis. of name of God. (8) *Nehemiah*, part compiled by Neh. (vii. 5, 6-73, and xii. 1-26); rest written by him (i. 7, xii. 27-43, xiii. 6-31). (9) *Ezra*, writ. by E. himself (vii. 27, 28, viii. 1, 25-29, ix. 5). 3. SCOPE: (1) *Joshua*, 25 yrs. Conquest of Canaan (i.-xii.); division of Canaan (xiii.-xxii.); Joshua's last words and death (xxiii., xxiv.) (2) *Judges*, 309 yrs. Completion of conquest, 7 servitudes, 13 judges. (3) *Ruth*,

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[Bible—Historical Books.

hist. of events of ab. middle of Judges, or bef. 1318 B.C., 2686 A.M.; Bp. Patrick says ab. time of Gibeon—i. e. 1245 B.C., 2759 A.M. (4) *Samuel*, 1st Bk. ab. 100 yrs. (acc. to Horne, 80 yrs.), fr. birth of Sam., 1155 B.C., to death of Saul, 1055 B.C. Events during time of Eli, Sam., and Saul, and life of Dav. in time of Saul. 2nd Bk. near 40 yrs., 1055-1017 B.C.: triumphs, troubles, and restoration of Dav. (5) *Kings*. 1st Bk., 126 yrs., 1015-889 B.C. Death of Dav., reign of Sol., revolt of 10 tribes; hist. of Israel and Judah to time of Jehoshaphat. 2nd Bk., 300 yrs., to destr. of Jerusalem, cap. of Israel and Judah. (6) *Chronicles*, 3468 yrs.: 1st Bk., 2988 yrs.; abstract of whole sac. hist. to Dav. 2nd Bk., 480 yrs.; Sol. and kings of Judah to cap.; two last verses belong to Ezra, wh. should begin with them. (7) *Ezra*, 79 yrs.; fr. edict of Cyrus, 536 B.C., return fr. cap. under Zerubbabel, rebuilding of temple, gov. of Ezra. (8) Ab. 36 yrs.; con. of hist. in Bk. of Ezra, hist. of gov. of Nehemiah. (9) *Esther*, ab. 20 yrs.; this book comes betw. vi. and vii. of Ezra. [Scrip. hist. closes with Bk. of Nehemiah. For Jewish hist. fr. 420 B.C. to 70 A.D., see *Maccabees* and *Josephus*.]

II. Occasional Notes.—1. BIBLE (fr. βιβλος = *book*) = the book (2 Tim. iii. 16; Jo. v. 39), cont. 66 Bks. (2 Cor. iii. 6, 14): o. t. 39 Bks., cont. 4 classes: (1) Bks. of Law; (2) Hist. Bks.; (3) Poetical Bks.; (4) Prophetical Bks. N. T. 27 Bks., by 8 writers, cont. (1) Hist.; (2) Epis.; (3) Prophecy. 2. PENTATEUCH (fr. πέντε, *five*, and τεύχος, *volume*) (Gen., Exod., Lev., Num., Deut.) 3. SEPTUAGINT (*seventy*). The Old Test. trans. in Gk., so called because made by *seventy-two* elders (B.C. 286), at instance of Ptolemy Philadelphus, k. of Egypt ("an exploded story"—Bp. Marsh); or, more prob., because approved of Sanhedrim (wh. consist. of 72 persons). This version is written thus—LXX. All quotations in N. T. out of o. t. are fr. this version. 4. VULGATE: Lat. trans. of LXX. only one allowed by Ch. of Ro., declared authentic by Council of Trent (1563 A.D.) 5. A. V. = *authorized version*, made by 47 persons div. into 6 parties, of wh. 2 sat at Oxford, 2 at Cambridge, 2 at Westminster. Begun 1607, finished and printed 1611 A.D.

III. Moral and Religious Suggestions.—1. Mercy of God in granting a revelation of His will to man. 2. Wisdom in presenting His will concerning morals and religion in attractive form of hist., biog., poetry, etc. 3. Bible hist. the oldest, most authentic, and important in the world. 4. The central idea—Redemption. 5. Chief personage—Jesus. 6. All Bib. hist. points to and centres in Him.

"The Bible! hast thou ever heard

Of such a book?—the author, God Himself;

The subject, God and man, salvation, life

And death—eternal life, eternal death." (Pollok.)

IV. Practical Hints.—1. Search the Scriptures. 2. Read them, as far as poss., in their chronological order. 3. Mark their relation to the N. T. 4. Note the gradual unfolding of plan of redemption. 5. See Christ in the whole Bible, and in each part.

I. Descriptive.—**POETICAL BKS.,** or *Doctrinal Bks.*, are also called *Hagrographa* (fr. ἅγιος—*holy*, and γραφή—*a writing*) = holy writings. Cont. Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon. 1. **AUTHORSHIP.** (1) *Job*. Prob. by Job, *q. v.*, himself, and aftwds. transcribed by Moses. (2) *Psalms*. Adam? (xcii.) Melchizedec? David (cxix.) Moses (xc.-xcix.) Asaph, 1 Ch. vi. 39, xvi. 4, 5, xxv. 2, 9 (l., lxxiii.-lxxxiii.) David wrote 71 PSS. (acc. to Calmet 72; acc. to LXX. 82). Ethan, 1 Ch. ii. 6 (lxxxix.) Heman (lxxxviii.) Jeduthun, 1 Ch. xxv. 1 (xxxix., lxii., lxxvii.) Solomon (lxxii., cxxvii.) Sons of Korah (xlii.-xlix. and lxxxiv.-lxxxviii.); in addition are 30 anonymous, of wh. Jeremiah? and Ezekiel? (lxiv.), Haggai? and Zechariah? (cxii., cxlv.), Jeremiah? (cxxxvi.) (3) *Proverbs*, Solomon. (4) *Ecclesiastes*, or the Preacher, Solomon at close of his career, and aft. his reformation. (5) *Song* by Solomon. 2. **SCOPE** (1) *Job*, *q. v.* (2) *Psalms*, collection of hymns or sac. songs. Compend of theology (*Basil, Bp. Hall*). Manual of devotion; an epitome of Bible (*Luther*). Full of inspiration, prophecy, prayer, thanksgiving. Usually div. into 5 parts [Bk. I. fr. Ps. i.; II. fr. xlii.; III. fr. lxxiii.; IV. fr. xc.; V. fr. cxvii.]; first 4 end with *Amen*, last with *Hallelujah*. Heb. title = “praises”; the English (taken fr. LXX.) = odes adapted to music ψάλλω), to strike a chord). There is a noted dif. betw. the several bks. in their use of words *Jehovah* and *Elohim* = Almighty God. Bk. I.—Jehovah occurs 272 times; Elohim 15. Bk. II.—Elohim 5 times as oft. as Jehovah. Bk. III.—Elohim most freq. at the beginning, Jehovah at the end. Bk. IV. Jehovah exclusively. Bk. V.—Elohim twice only. Hence the several PSS. are called *Jehovistic* or *Elohistic*. (See also *Poetry*.) Of the PSS. Milton says, “Not in their Divine arguments alone, but in the very critical art of composition, they may be easily made to appear over all the kinds of lyric poesy incomparable.” They are quoted in N.T. above 70 times. (3) *Proverbs*. Prob. collected fr. the 3,000 asc. to Sol. maxims of experience; applicable to every one, socially and politically; relate to education of children, and gov. of families, cities, states (1 K. iv. 32, 33). (4) *Ecclesiastes*. Penitential discourse, in wh., fr. sad experience, Sol. endeavours to show vanity of earthly pursuits, and insufficiency of earthly enjoyments. Doctrine of final retribution the basis of this bk., and practical religion its leading truth. (*Pinnock*.) (5) *Song*. Supposed to be a mystical allegory, shadowing the future intimate connexion betw. Christ and His Church, under the endearing relation of a bridegroom and his bride (Ep. v. 23, 24, 32; Rev. xxi. 2, 9). It is in 7 parts, amounting to 7 days of Jewish marriage feast. (*Pinnock*.)

II. Occasional Note.—1. ΑΠΟΚΡΥΦΑ (ἀποκρυπτω, to hide), so called because not read openly as part of canonical Scriptures. They “are read for example and instruction of manners, but yet the Church doth not apply them to establish any doctrine.” (*Words of St. Jerome in Art. VI. of*

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[Bible—Poetical Books.

Eng. Ch.) By Council of Trent, the Rom. Cath. Ch. admits them as canonical. 2. CANON, a straight rod, Gk.; hence a rule or law (Gal. vi. 16; Phi. iii. 16) applied fr. time of Origen to bks. of Divine authority. Bible is authoritative standard of religion and morality. 3. MASORAH a grammatico-critical comment. on o. t., design of wh. was to give correct reading of text in respect of words, vowels, accents, etc., so as to preserve it fr. corruption. *Masoretic Notes.* Bks.—o. t. 39; n. t. 27. Chapters—o. t. 929; n. t. 260. Verses—o. t. 23,214; n. t. 7,959. Words—o. t. 592,439; n. t. 181,253. Letters—o. t. 2,728,100; n. t. 838,380. *Mid. bk.*—o. t. Proverbs; n. t. 2 Thes. *Mid. cap.*—o. t. Job xxix.; n. t. Rom. xiii., xiv. *Mid. v.* o. t. 2 Ch. xx. 17; Ac. xvii. 17. *Shortest v.*—o. t. 1 Ch. i. 25; n. t. Jo. xi. 35. Of whole Bible, *middle* and *shortest* cap. is Ps. cxvii.; *middle v.* Ps. cxviii. 8. Ezra vii. 21 has whole alphabet except j. 2 K. xix. and Is. xxxvii. are nearly alike. Verses 8, 15, 21, 31 of Ps. cvii. are alike. Word *Lord* occurs 1,855 times; word *and*, 46,227 times; word *reverend*, once (Ps. cxi. 9).

III. Moral and Religious Suggestions.—"I use the Scriptures, not as arsenal to be resorted to only for arms and weapons . . . but as a matchless temple, where I delight to contemplate the beauty, the symmetry, and the magnificence of the structure; and to increase my awe and excite my devotion to the Deity there preached and adored." (*Boyle.*) "Scarcely can we fix our eyes upon a single passage in this wonderful book which has not afforded comfort or instruction to thousands, and been met with tears of penitential sorrow or grateful joy, drawn from eyes that will weep no more." (*Payson.*) "The integrity of the records of the Christian faith is substantiated by evidence, in a tenfold proportion, more various, copious, and conclusive than that which can be adduced in support of any other anc. writings." (*Isaac Taylor.*) "If those facts (on the origin, nature, and progress of the Christian religion) are not, therefore, established, nothing in the hist. of mankind can be believed." (*Chf. Justice Bushe.*) "To seek Divinity in Philosophy, is to seek the living among the dead: so, to seek Philosophy in Divinity, is to seek the dead among the living." (*Bacon.*) "Man can weary himself in any secular affair, but diligently to search the Scriptures is to him tedious and burdensome. Few covet to be mighty in the Scriptures; though convinced their great concern is enveloped in them." (*Locke.*) "I know not a better rule of reading the Scripture than to read it through fr. beginning to end; and when we have finished it once, to begin it again. We shall meet with many passages wh. we can make little improvement of; but not so many in the second reading as in the first; and fewer in the third than in the second." (*J. Newton.*)

IV. Practical Hints.—1. Read the Bible prayer. 2. Go to it to learn, not to judge. 3. Read it methodically, regularly, day by day. 4. Compare scripture with scripture. "God is His own interpreter; and He will make it plain." 5. Apply as you read, and practise what you learn. 6. Read with a spirit of self-examination. 7. Judge of and interpret other books by this; not this by others. 8. Be men of one book, and that bk. the Bible. When Sir Walter Scott was dying, he said to the watcher, "Bring the Book." "What book?" asked Lockhart. The dying man replied, "There is but ONE Book."

I. Descriptive (see *C. D. O. T.*, 187; *Topics*, i. 252-267).—Prophetical bks. are div. into those of 4 major pro., *q v.*, and 12 minor pro., *q v.*, so called on acc. of extent of writings. These bks. are not placed in Bible in order of time, acc. to wh. there are 3 classes: I. *Before captivity*—Jonah, Amos, Hosea, Isaiah, Joel, Micah, Nahum, Zephaniah, Jeremiah. II. *During captivity*—Habakkuk, Daniel, Obadiah, Ezekiel. III. *After captivity*—Haggai, Zechariah, Malachi.

1. SPECIAL CHARACTERISTIC: To belong to prophetic *order*, and to possess prophetic *gift* not convertible terms. Some of the order had not the gift; some had the gift who belonged not to the order. This is seen in reply of Amos (vii. 14), "That is, though called to prophet. office, he did not belong to the *order*, had not been trained in the colleges; and this, he indicates, was an unusual occurrence." The 16 whose bks. are in the canon had the *gift*; hundreds of prophets were contem. with these 16. Doubtless many compositions issued fr. the schools, but these 16 had the Divine *call* to the office, and Divine *illumination*. [Call of Moses (Ex. iii. 2). Sam. (1 S. iii. 10), Isa. (vi. 8), Jer. (i. 5), Ez. (ii. 4), Am. (vii. 15); and, besides this call, ea. prophetical utterance is the result of a communication, by vision (Is vi. 1) or word of Lord (Jer. ii. 1).

2. THINGS TO BE NOTED: (1) As prophecy becomes wider, and more clear, evidence of miracles is withdrawn. Miracles at their height with Moses, subside with Elijah, and prophecy takes the place of other evidence. "How strikingly it *ills.* the infinite importance of the Gospel to notice that, to sustain and prove Christ's mission, all forms of anc. evidence combine. He fulfils old predictions, and gives new ones; while His very person and life form a miraculous embodiment of power, wisdom, and love." (*Angus.*) (2) Heathen nations are most the subject of prophecy when they seem to triumph most. The faith of true believers was then most tried, and the credit of their religion seemed shaken (Ps. lxxix. 8). Hence value of prophecy to rebuke pride, and awaken confidence. [*Isa.* to var. nations, *Nah.* to Assyria, *Hab.* to Chaldeans; *Oba.* to Edom, etc.] (3) By prophecy revelation was extended, to include wider range of topics, and reach var. nations. Thus *Gentiles* are the themes of Jon., Nah., Hab., Oba. "Plainly, God is not the God of one place or people. His providence rules over the earth, and all people are subject to Him. Heathen nations, it is true, are intro. into Scripture predictions, as into Scripture hist., because of their connection with the Church or chosen nation, but the lesson *remains*. All are within His government, and it is distinctly intimated that all are by-and-by to become obedient to His law. (4) The time chosen for the fullest prediction of a new and spiritual kingdom is the era of the decl. and fall of the temporal kingdom. All the prophets who speak of the ruin, speak also of restoration,—an arrangement wh. indicates the unchangeableness of Divine counsel, and displays Divine mercy. At first prophecy lightened the darkness

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of fallen nature; now it lightens the darkness of misused or neglected grace. (5) While nearly all the ps. point to Gospel and reign of Christ, ea. speaks in language at once appropriate and peculiar. "All foretell a glorious fut., and the same glorious fut.; but the terms in wh. they foretell it are taken either fr. impending evil or contemplated good. That fut. is the opposite of present calamity, or it is the completion of present blessing." (Angus, *Bible Hand-book*, 473-5.)

II. Moral and Religious Suggestions.— "All Scripture is practical, and intended to minister to our improvement rather than to our curiosity." (*Arnold*.) Human curiosity would pry into hidden things of future (Jo. xxi. 21, 22) Folly of man to try to uncover what it may be for God's glory to conceal (Pr. xxv. 2). The contradictory conclusions to wh. those have been led who profess to be learned in prophetic weeks, etc., reminds us of need of caution, humility, and prayer.

"What in me is dark,
Illumine; what is low, raise and support;
That to the height of this great argument
I may assert eternal providence,
And justify the ways of God to men." (*Milton*.)

Men to reject the evidence of prophecy, etc., oft. acc. to their temper, believe some things on small testimony.

"Trifles, light as air,
Are to the jealous confirmations strong
As proofs of Holy Writ." (*Shakspeare*.)

In our history the past is oft. prophetic of the future.

"Till old experience do attain
To something like prophetic strain." (*Milton*.)

Hence Byron says, "The best of prophets of the future is the past." As the visions of prophecy were sources of consolation to the anc. seer (Ps. lxxiv. 2, 20, lxxix. 4, 9), so also were they to our Lord—our Prophet.

"Dark frown'd the future e'en on Him,
The loving and beloved seer,
What time He saw, through shadows dim,
The boundary of th' eternal year;
He only of the sons of men
Named to be heir of glory then,
Else had it bruis'd too sore His tender heart
To see God's ransom'd world in wrath and flame depart."
(*Keble*.)

III. Practical Hints.—Be more anxious to know that you now belong to God by His adopting grace, than to know what the future has in store for you.

"But gladly go the appointed way—
It cannot well be dim;
For rough or smooth, or long or short,
Ye take the steps with Him."

I. Descriptive.—N. T. hist. comprises Gospel by *Mat.*, *Mk.*, *Lu.*, *Jo.*, and *Acts*. [Of 8 authors of N. T., all, save *Mk.*, *Lu.*, and *Paul*, saw what they relate, and these 3 were companions of those who had seen.] 1. **WHEN** (*Lardner*) and **WHERE** written: *Matthew*, A.D. 64, Judea; *Mark*, 64, Rome; *Luke*, 63-4, Greece, or Alexandria, or Corinth; *John*, 68, Ephesus, or Asia?; *Acts*, 63-4, Greece, or Alexandria. 2. **SCOPE, ETC.**: (1) *Mat.*, w. prob. in Heb. for Jews; hence he traces genealogy of Christ to Abraham; refers to, without explaining, Jewish customs; oft. quotes Jewish scriptures, using, not the LXX., but the Heb.; opposes Jewish prejudices; uses terms and expressions of Jewish theology, and he is more full and circumstantial. (2) *Mk.*, w. in Gk. for Gentile converts at Rome; hence free fr. Jewish peculiarities; few *all.* to Jewish customs, and these are gen. explained (i. 5, vii. 2, 11, xv. 42); omits genealogy, and begins at once with ministry of Christ. (3) *Lu.*, w. in classic Gk. to guard Gentile converts against certain hist. of Christ then in circulation (i. 1-5). Theophilus may = "any good Christian." *Luke*, "the beloved physician," is more minute than others in his acc. of bodily ailments cured by our Lord. He traces genealogy up to Adam. (4) *Jo.*, w. in less pure Gk.: *first*, to supply omissions by other evang., esp. bef. imprisonment of the Baptist; *second*, to refute Gnostic (rationalistic, etc.) heresies, esp. of Corinthians and Nicolaitans. Hence it is peculiarly doctrinal, and aimed to describe the real nature, character, and office of Messiah. (*Blomfield*.) (5) *Acts*, w. by *Luke*, in purest Gk., to record, principally in connec. with lives of Peter and Paul, the planting of Christianity, and its progress among Jews and Gentiles, and to exhibit the mission, operations, and influence of Holy Spirit in bringing about the conversion and redemption of mankind. "Thus it is that the Gospel stands 'four-square,' with a side fronting ea. side of spiritual world. *Mat.*, addressing the Jew, reveals the Messianic king; *Luke*, the Gk., reveals the man; *Mk.*, showing the power and vital force of truth; and *Jo.* its attractive and subduing love. *Mat.* exhibits chiefly the Jewish and subordinate; *Jo.*, the spiritual and Divine, in our Redeemer; *Mk.*, his authority over nature and devils; *Luke*, his personal hist. as man. In all combined, Jesus is represented as the Messiah, Teacher, Pattern, Brother, and the God." (*Angus*.) 3. **CREDIBILITY.** (1) *The testimony of antiquity*: Clement of Rome (A.D. 98), Ignatius (d. 107), Papias (119), Barnabas (122), Justin Martyr (148), Irenæus (176), Tertullian (198), Origen (213), Clement Alex. (217), are a few of those who lived in the first two and a half centuries of our era, and who in their writings quoted or ref. to the Gospels, etc., as extant in their time. In works of such as lived bef. A.D. 700, the quotations are so numerous that the N. T. might have been recovered even if the originals had perished. [Dr. Bentley confirms this statement; he tried the experiment, and succeeded.] (2) *Internal evidence*

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Not only is the harmony of fact and doctrine complete of these bks., w. though they were by men apart fr. ea. other, and without collusion of any kind; not only are the doctrines more sublime than unaided reason could have originated, and the morals purer than the world then taught, or even now recognizes, save where the N. T. sheds its light; but in the whole N. T. there are only 10 or 12 var. readings of *importance*, and these not affecting doctrine, but only the proof passages in wh. they are revealed; while the few writings of Terence cont. 30,000 variations, and have been copied many times less frequently than the N. T. (*Angus*.) "Eat the Scripture bread in simplicity, just as you have it, and do not be disturbed if here and there you find a grain of sand wh. the millstone may have suffered to pass. If the Holy Scriptures, wh. have been so often copied, were absolutely without variations, this would be so great a miracle that faith in them would be no longer faith. I am astonished, on the contrary, that fr. all these transcriptions there has not resulted a greater number of var. readings." (*Bengel*.) The slight vars. that occur may be attributed to the fact that in anc. MSS. the words were written continuously, without stops or spaces betw. them. Even our N. T. would be difficult to read if printed thus: INTHEBEGINNING WASTHEWORDANDTHEWORDWASWITHGODANDTHEWORDWASGOD.

II. Occasional Note.—1. MSS.: first collection, Origen's *Hexapla* (185-253), who in six columns placed side by side (1) Heb. (2) Heb. in Gk. letters; (3) Gk. ver. of Aquila; (4) of Symmachus; (5) of Theodotion; (6) the LXX. Aft. inven. of printing, Erasmus was earliest collator of Gk. MSS.; Kennicott, for his *Heb. Bible*, coll. 630; De Rossi, 734 more. Ab. 600 MSS. have been coll. for recent eds. of N. T. Most anc. MSS. at present in existence are (a) *C. Alexandrinus*, 4 vols. fol., in Brit. Mus., a present fr. Cyrillus Lucaris, patriarch of Constantinople, to Chas. I.; he got it fr. Alexandria; date ab. 4th or 5th cent. (b) *C. Vaticanus*, in Vatican Library, Rome; date prob. betw. 300 and 400 A.D.; one small 4to vol. (c) *C. Sinaiticus*, disc. by Tischendorf in convent of St. Katherine on Mt. Sinai, A.D. 1844-1859, and presented by him to Alex. II. of Russia; date ab. middle of 4th century. All these MSS. are more or less imperfect.

III. Moral and Religious Suggestions.—"Providence has ordered it so that the N. T. can appeal to a far larger number of original sources than the whole of them put together." (*Tischendorf*.) "There it is, with its pleasant places full of undying memories; with its grand rocky heights, and plains of green pasture; and glittering reaches of the river of the water of life, with His hist. running through it like a golden thread, who, humbling Himself to be born in its lowliest valley, filling it with the battle-field of His conflict of love and self-sacrifice, passed fr. His grave in the rock up even to the right hand of God in heaven." (*Alford*.) Requisites for right use of the Gospels, "Faith—Intelligence—Honesty—Charity... Oh, my brothers, we all speak and write too many hard, bitter words; we all indulge in too many cruel sentences; we are all trying to break, not to mend, the bruised reed.... While we are striving to be strong in the faith, let us not despise the faith of the weakest." (*Ibid.*)

I. Descriptive.—(See also *Paul.*)—This portion of N.T. comprises 14 Ep. of Paul, 1 of James, 2 of Peter, 3 of John, and 1 of Jude.

1. **WHEN and WHERE written.** (For *Eps. of Paul*, see *Paul.*)

1. 1 *Jo.* w. in Gk., prob. A.D. 68-9; bef. destr. of Jerusalem. Usually held to have been w. in Ephesus (Judæa, *Macknight*; Patmos, *Grotius*).

2. 2 *Jo.* w. in Gk., ab. A.D. 68-9; *where*, uncertain (Ephesus, *Lardner*).

3. 3 *Jo.* w. in Gk. A.D. 68-9; *where*, uncertain (Ephesus, *Lardner*).

4. *James* w. in Gk. in Judæa, ab. A.D. 61 (Jas. was martyred A.D. 62).

5. 1 *Pet.* w. ab. A.D. 63-4; *where*, uncertain. Babylon (v. 13) may be used figuratively, as by John in Rev. 6. 2 *Pet.* w. ab. A.D. 65; *where*, uncertain (some say Judæa, but more say Rome). 7. *Jude*, time doubtful (A.D. 65, *Lardner*; 90, *Mill*); *where*, unknown.

2. **SCOPE:** 1 *Romans*. Strengthen believers in their faith, hence he argues fully on *justification* (i.-v.), *sanctification*, and *consolation* (vi.-viii.); *objections to*, wh. he refutes (ix.), and *confirms* his position (x., xi.), and *exhorts* all to morality (xii.-xv.) 2. 1 *Cor.* Self-vindication (ii.-iv.) Correction of abuses (v., vi.) Replies to queries (vii.-) 3. 2 *Cor.* (ii. 1-4) to confirm right doctrine and practice; caution against false teachers; exhorts to liberality (viii., ix.); self-vindication (x.-xii.) 4. *Galatians*. To counteract Judaizing teachers, and enforce salvation through faith. 5. *Ephesians*. "In this Ep., the divinest composition of man, we have contained every doctrine of Christianity: *first*, those doctrines *peculiar* to Christianity, and *then* those precepts common to it with natural religion." (*Coleridge.*) Its 6 chaps. are 3 doctrinal, and 3 practical. 6. *Philippians*. Thanks for personal aid; exhortation to practical duty; caution against error. It does not contain one censure, but praise throughout. 7. *Colossians*. To confirm Cols. in true faith; cautions against error, esp. of Essenes, and philosophising professors; exhorts to moral and social duties." *Col.* and *Eph.* are in fact *twin* epistles, being written nearly together; inso-much that many expressions in the one were made use of in writing the other." (*Paley, Hor. Paul.*) "Whoever would understand the Eps. to the *Ephs.* and *Cols.*, must read them together; the one is in most places a commentary on the other." (*Michælis.* See also *Hore, Intro.* iv.) 8. 1 *Thes.* Statements on doctrine to new converts, encouragements, and cautions. 9. 2 *Thes.* To combat error resp. nr. approach of day of judgment. 10. 1 *Tim.* To uphold authority of Tim., wh. some questioned and opposed. Instructions on Church management. 11. 2 *Tim.* Duties of pastor of a church. 12. *Titus*. On management of churches; caution against errors. 13. *Philemon*. To sue for favour on behalf of runaway slave, whom he sends back as "a brother beloved." 14. *Hebraics*. To strengthen Jewish converts in faith and practice of Gospel. A N.T. commentary on Leviticus. [This Ep. has been occasion of much controversy as to *author*, *time*, *place*, etc., of writing. See *Stewart, Lardner, Alford, Hore's Intro.*, etc.] 15. *James*. Exhortation to endurance under

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trial, and to good living, as the Christian's best answer to gainsayers. 16. 1 *Pet.* Same as James. 17. 2 *Pet.* To establish Christians in faith, and warn against error, and taunts of scoffers. 18. *Jude.* Same as 2 *Pet.* 19. 1 *Jo.* Exhortation to firmness, holiness, love, watchfulness. To guard against evil doctrine and practice. 20. 2 *Jo.* Same as 1 *Jo.* 21. 3 *Jo.* Commendation of Gaius for piety and hospitality; and intro. to him of one Demetrius.

II. Occasional Note.—In 25 yrs. aft. death of Christ, churches were planted in all known world. Wherever the truth had gone, it found the same opposition, under dif. forms; and had produced the same good results. The spirit wh. had hitherto opposed the Gospel had begun to pervert it; and evil seducers have a strong tendency to grow worse. To explain in writing, therefore, what had been in a great measure taught orally, to preserve these lessons in "everlasting remembrance," and to give such indirect corrections of incipient error as might, if prayerfully studied, keep the Church fr. subsequent heresy, is the aim of the *Epistles*. (*Angus' Handbook*, 583.) To find their meaning: (1) Observe by whom, and for whom, they were written. (2) Mark the special design of each Ep. (3) Note the prevailing errors against wh. Gospel truth is specially directed. (4) Carefully comp. the whole, to gather a consistent and comprehensive view of truth and duty. (*Angus*.)

III. Moral and Religious Suggestions.—"Rich in doctrine, laden with the finest of the wheat, the Eps. are the fruitful fields wh. fill the Church's granary." (*Dr. Hamilton*.) Justification by faith alone. Opposition to truth one spirit, but many forms. The best way to meet gainsayers is by well-doing to put to silence the ignorance of foolish men. Cultivate the mind that was in Christ. Seek an enlargement of true charity; for real love to Christ is the root of a true obedience to God, and of wide benevolence towards men.

"Then draw we nearer day by day,
Each to his brethren, all to God;
Let the world take us as she may,
We must not change our road;
Not wondering, though in grief, to find
The martyr's foe still keep her mind;
But fixed to hold Love's banner fast,
And by submission win at last."

IV. Practical Hints.—"Though many other books are comparable to cloth, in wh., by a small pattern, we may safely judge of the whole piece, yet the Bible is like a fair suit of arras, of wh., though a shred may assure you of the fineness of the colours and richness of the stuff, yet the hangings never appear to their true advantage but when they are displayed to their full dimensions, and are seen together." (*Boyle*.)

This lamp, from off the everlasting throne,
Mercy took down, and in the night of Time
Stood, casting on the dark her gracious bow;
And evermore beseeching men, with tears
And earnest sighs, to read, believe, and live." (*Pollak*.)

I. Introductory.—"Prophecies are miracles of knowledge, as miraculous acts are miracles of power." (*Angus.*) Two com. objections to argument for prophecy. 1. *Obscurity*: not true; too many proofs to contrary. Yet a measure of obscurity essential to very nature of P. 2. *Written aft. event.* (*Porphyry; Voltaire.*) This admits that the P. relates to event, and is not so obscure after all. The charge impossible. The Ps. exist in o. t.; who put them there? Certainly not Christians, without consent of Jews, and persuading all nations having LXX. that they had always read them there. But note a few predictions, and their fulfilment.

II. Examples.—[*Judeea.*] The Land of Promise. Ranked aftwds. by Gks. and Roms. among their finest provinces. Many cities, villages. Its fruits outrivalled those of Italy. The Gks. called it "the Garden." PREDICTIONS (Lev. xxvi. 31-35, 43; Is. i. 7, xxiv. 1-12, xxxix. 9-14, xxvii. 10, 11; Jer. iv. 20, 26-28, xii. 7-13; Ez. xii. 19, 20). FULFILMENT: Aft. being overrun by Chaldeans, Egyptians, Romans, it was laid waste (636 A.D.) by Mohammedans, and aftwds. by civil wars, Crusades, Mamelukes, Tartars, Turks. All travellers desc. it as a field of ruins; no roads, inns, or conveyances. Small population of sad, ill-governed people. [*Jews.*] In their prosperity Isaiah foretold their captivity; and in their captivity, when threatened with destruction, and when 10 tribes had already disappeared, Jeremiah predicted their deliverance (xxx. 10, 11, xxxiii. 25, 26, xlv. 27, 28). Comp. following predictions with what hist. has made notorious (Lev. xxvi. 33, 36-39, 44); (Deu. iv. 27), (xxviii. 25-48), (xxviii. 58-67), (Jer. xv. 4, xvi. 13, ix. 16), (xxiv. 9, 10, xv. 7), (xxix. 18); (Ez. v. 10), (xii. 15), (vii. 19; Is. lvii. 17), (Am. ix. 9), (Jer. viii. 3; Hos. ix. 17); (Is. vi. 10-12); (Am. ix. 4; Jer. xlv. 28; Hos. iii. 4, 5). [*Edom.*] Once a great nation: there are yet the ruins of 30 towns within 3 days of Red Sea. Jeremiah (xlix. 17, 10) and Obadiah (8) predicted the desolation of country and people. Once famous for knowledge, the present inhabitants look upon the ruins as the work of spirits (Is. xxxiv. 10). "Even the Arabs are afraid to enter it, or conduct any within its borders." (*Keith.*) Burekhardt, though disguised, was here stripped of all his clothing. Irby and Mangles, with their retinue, were forced to return, though protected by powerful Arab chief. The people are savage and treacherous (Mal. i. 4). Its desolation (Jer. xlix. 7-22) is confirmed by all travellers. [*Egypt.*] Its former power and wealth are testified by all anc. hist. (see *Egypt*), and the magnificent ruins wh. yet remain. With its present condition compare the foll. (Ez. xxix. 14, 15, xxx. 7, 12, 13, xxxii. 15). In the course of fulfilment it was subdued by Nebuchadnezzar, as foretold by Jer. (xlv. 13) and Ez. (xxx. 10), and aftwds. subjected by the Persians and Macedonians, as predicted by Isaiah (xix. 1-13). Such *was*, and *now is*, the state of Egypt, the basest of kingdoms,

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governed by strangers and slaves. [Arabia.] Of Ishmael, the progenitor of the Arab tribes, it was thus predicted by an angel bef. his birth (Ge. xvi. 10, 12, xvii. 20). Of their present state an eye-witness says: "On the smallest computation, such must have been the manners of these people for more than 3,000 yrs., thus in all things verifying the prediction given of Ishmael at his birth, that he, in his posterity, should be a wild man, and always continue to be so, though they shall dwell for ever in the presence of their brethren; and that an acute and active people, surrounded for ages by polished and luxurious nations, should, fr. their earliest to their latest times, be still found a wild people dwelling in the presence of all their brethren, as we may call the surrounding nations, unsubdued and unchangeable, is indeed a standing miracle—one of those mysterious facts wh. establish the truth of prophecy." "Nor are the destinies of other nations overlooked. God revealed to Noah the hist. of his desc.: Canaan a servant of servants, as his desc. have long been; Japheth enlarged and dwelling in the tents of Shem, or Europe master of Asia. To Abraham He revealed the remote judgment that awaited Egypt and the Amorites, and the nearer judgment of Sodom and Gomorrah. Balaam spoke of the Hebs., of the rise of Christianity, and of the visitations wh. were to fall upon the Amalekites, the Kenites, and the Assyrians. Moses foretold the rise of the Rom. power 800 yrs. before its existence." (*Angus.*)

III. Moral and Religious Suggestions.—God appeals to such facts as these (Is. xlv. 20-22, or 2 Pet. i. 19). Did you ever meet a Jew in the streets? You would not see him there if the P. were not *sure*. Instead of being a stranger in a strange land, he would have remained in Judæa. Did you ever hear a Jew mocked, and see one slighted? It is because the P. is *sure*, otherwise he would suffer no harm. Did you ever hear of the enslaved children of Ham? It is because the P. is *sure* that they have been the "servants of servants." Do you ever read your Bible? You would not if the P. were not *sure*. For the Jews were "broke off" the true vine, that you might be "grafted in." What would not the Jews now give to recal the time when they scorned the prophet's voice?

"Alas! we were warn'd, but we reck'd not the warning,

Till our warriors grew weak in the day of despair;

And our glory was fled as the light cloud of morning,

That gleams for a moment, and melts into air." (*Dale.*)

IV. Practical Hints.—If none escaped who scorned the prophet's warning, let us take heed lest, slighting our Prophet, a worse punishment come upon us (Heb. i. 1, 2, ii. 1-3; 2 Pet. i. 19-21; 2 Tim. ii. 13). "Fulfilled, and unfulfilled, the prophecies are mountains and valleys—mountains fr. whose gilded summits you may look on vistas through the fog—straths of sunshine in the vapour-flood, where glorious things and glad some stand revealed, whilst fr. the echoing sides of ravine still dark and misty, comes up the heavy footfall or terrific cry of sorrow not seen as yet." (*Hamilton.*)

I. Examples.—[Babylon, *q. v.*] 160 yrs. bef. its overthrow Isaiah (xiii. 19, xiv. 22-, xxi. 2, xlv. 1, xlvii. 27) delivered his predictions; 100 yrs. aft. this Jeremiah prophesied (l. 38, l. 1, 11, 27, 30, 36, 57).



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Isaiah names its conquerors, their leader, and states how it will be entered. Both prophets describe its subsequent condition. Herodotus (Bk. i. 114), who lived 250 yrs. after Isaiah, and Xenophon (*Cyrop.*, V. ciii. 38), who lived 100 yrs. after Herodotus, furnish minute proof of the accuracy of the fulfilment. Strabo says that in his time "the city was a vast solitude." Lucian (c. 16) affirms that "B. will soon be sought for and not found, as is already the case with Nineveh." Pausanias (c. viii. 33) states that nothing was left but the walls;

Jerome, that in his time it was a receptacle for beasts; and modern travellers (including Sir R. K. Porter) testify to the universal desolation. "It is little better than a swamp, and I could not help reflecting (says one) how faithfully the various prophecies have been fulfilled." (*Angus.*) [Nineveh, *q. v.*] Note its previous history, condition, size, and *character*: then see (Nah. i. 8, 10, ii. 6-9, iii. 13-17; Zeph. ii. 13-15) Zephaniah 100 yrs. aft. Nahum, and 50 yrs. bef. its fall. "The account of the P., when comp. with narrative of historian (Diodorus Siculus) reading more like hist. than prophecy. Lucian, who flourished in 200 A.D., and was native of that region, affirms that it had utterly perished, and there was no footstep of it remaining." (*Angus.*) "The very site (says one writer) was long unknown. It has of late yrs. been vis. by dif. travellers. It is now an extended waste, interspersed sparingly with heaps of rubbish." [Tyre, *q. v.*] Compare Ez. xxvi. 2-17, xxviii. 2-6; Is. xxiii. 13, 17; Jer. xxvii. 3, 6; Zec. ix. 1-5; Joel iii. 4-8). "It (an insignificant village) is all remains of her. But weep not for Tyre. This very silence and repose are most eloquent and emphatic on themes of the last importance to the Christian faith. There is nothing here of that wh. led Joshua to call it 'the strong city' (xix. 29) more than 3,000 years ago,—nothing of that mighty metropolis wh. baffled the proud Nebuchadnezzar and all his power for 13 yrs., until every head in his army was bald, and every shoulder peeled in the hard service against Tyrus (Ez. xxix. 18). . . . All have vanished like a dream. But the Christian would not have it otherwise. The very veracity of Jehovah stands pledged, or seems to be, to keep it so . . . As she now is and has long been, T. is God's witness; but great, powerful, and populous, she would be the infidel's boast. This, however, she cannot, will not be. T. will never rise fr. her dust to falsify prophecy; ner

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TRUE RELIGION.

[Predictions—*Cities.*

can I make any lamentation for her: she is a greater blessing to the world now than in the day of her highest prosperity." (*T. L. B.*, 177.) [*Jerusalem, q.r.*] Compare Jer. xx. 5, ix. 11, xxvi. 18; Is. lxiv. 10, xlv. 26-28, xxxiii. 20; Zec. xii. 2, 3, ix. 9; Is. ii. 3, xl. 9; to be destr. by Roms. (*Lu.* xix. 42-44; *Mat.* xxiv. 21, 29; *Lu.* xxi. 23, 24); preceding signs (*Mat.* xxiv. 6-15; *Lu.* xxi. 7-11, 25, 28). "Within the small circuit on wh. you look, Jesus taught, and suffered, and rose again. But when you want to fix exactly upon the spot where this or that great event occurred, you are at fault; you have the broad outlines of the picture, you cannot discern the minuter touches. To reconstruct the anc. city is perhaps impossible. But the overthrow and dislocation must be allowed to be no small corroboration of that sacred book fr. wh. Jerusalem and Zion derive all their interest." (*T. B. K.*) "Every stone is a witness of God's revelation, and every ruin a monument of His wrath." (*Pierotti.*)

II. Moral and Religious Suggestions.—The fate of these cities, in ref. to past hist. and present state, demonstrates not only the truth of prophecies concerning them, but also that holy men of old spake as they were moved by the Holy Ghost (2 Pet. i. 21). "No word can be more sure, in regard to past and present things, than theirs was in regard to the future. . . . The predictions of these literal facts, in all their particulars and minuteness, infinitely surpasses human foresight. The ruin of empires, while it proves the truth of every tittle of these predictions, is thus a miraculous confirmation and proof of the inspiration of the Scriptures." In vain do returning pilgrims seek for the splendid temple, where once, at their annual feasts, the Jews found it in their beloved Jerusalem—the "joy of the whole earth."

"Returning from a stranger land,
We come, a feeble, aged band,
To linger out life's fading hours
Beside our ruin'd Salem's towers;
Where once exulting myriads trod
To throng the fane of Judah's God,
With trembling her exiles creep,
Lean on the wayworn staff, and weep.
Soon shall these weary frames of ours
Dissolve like Salem's crumbling towers;
Her outcast tribes no longer come
To greet her as their hallowed home,
But sadly joy to lay their head
Beneath their foes' insulting tread;
To fall by her they could not save;
Their glory once, and now their grave."

(*Charlotte Elizabeth.*)

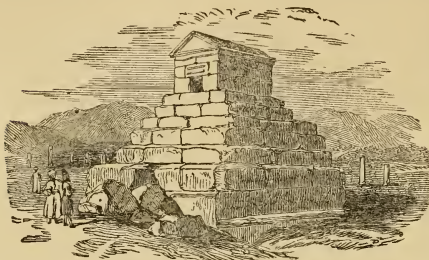
III. Practical Hints.—1. Revere the book thus proved, by incontestable evidence, to be Divine. 2. Hallow and honour the God of the Bible, and "speak good of His name" (*Heb.* x. 23).

Predictions—Persons.]

TRUE RELIGION.

[Christian

I. Examples.—[Cyrus] named (Is. xlv. 28, xlv. 1); intimated that this was not given at his birth, but was his surname (lv. 4). Josephus *Ant.* xi. i. 1, 2) states that the prophecies of Isa. respecting



TOMB OF CYRUS (AT PASARGADÆ, NOW *Murg-Aub*).

Cyrus were shown to that king, and that, struck with the diviner record, he was induced to issue his decree. For other examples of persons named before birth (1 K. xiii. 2). [Christ] note ea. P. and its

fulfilment: as Son of God (Ps. ii. 7, *cf.* Lu. i. 32, 35); seed of woman (Ge. iii. 15, *cf.* Gal. iv. 4); of Abraham (Ge. xvii. 7, xxii. 18, *cf.* Gal. iii. 16); of Isaac (Ge. xxi. 12, *cf.* Heb. xi. 17-19); of David (Ps. cxxxii. 11; Jer. xxiii. 5, *cf.* Ac. xiii. 23; Ro. i. 3); coming at set time (Ge. xlix. 10; Dan. ix. 24, 25, *cf.* Lu. ii. 1); born of virgin (Is. vii. 14, *cf.* Mat. i. 18; Lu. ii. 7); called Immanuel (Is. vii. 14, *cf.* Mat. i. 22, 23); at Bethlehem of Judæa (Mic. v. 2, *cf.* Mat. ii. 1; Lu. ii. 4-6); great persons come to worship (Ps. lxxii. 10, *cf.* Mat. ii. 1-11); slaying of children (Jer. xxxi. 15, *cf.* Mat. ii. 16-18); called out of Egypt (Hos. xi. 1, *cf.* Mat. ii. 15); His herald (Is. xl. 3; Mal. iii. 1, *cf.* Mat. iii. 1-3; Lu. i. 17); anointed with Spirit (Ps. xlv. 7; Is. xi. 2, lxi. 1, *cf.* Mat. iii. 16; Jo. iii. 34; Ac. x. 38). Like Moses (Deu. xviii. 15-18, *cf.* Ac. iii. 20-22), Priest Melchizedek (Ps. cx. 4, *cf.* Heb. v. 5, 6); ministry, entering (Is. lxi. 1, 2, *cf.* Lu. iv. 16-21, 43). Galilee (Is. ix. 1, 2, *cf.* Mat. iv. 12-16, 23); entering Jerusalem (Zec. ix. 9, *cf.* Mat. xxi. 1-5); temple (Hag. ii. 7, 9; Mal. iii. 1, *cf.* Mat. xxi. 12; Lu. ii. 27-32; Jo. ii. 13-16); poverty (Is. liii. 2, *cf.* Mk. vi. 3; Lu. ix. 58); meekness (Is. xlii. 2, *cf.* Mat. xii. 15-19); tenderness (Is. xl. 11, xlii. 3, *cf.* Mat. xii. 15, 20; Heb. iv. 15); without guile (Is. liii. 9, *cf.* 1 Pet. ii. 22); zeal (Ps. lxxix. 9, *cf.* Jo. ii. 17); parables (Ps. lxxviii. 2, *cf.* Mat. xiii. 34, 35); miracles (Is. xxxv. 5, 6, *cf.* Mat. xi. 4-6; Jo. xi. 47); bearing reproach (Ps. xxii. 6, lxxix. 7, 9, 20, *cf.* Ro. xv. 2); rejected (Ps. lxxix. 8; Is. liii. 3, *cf.* Jo. i. 11, vii. 5); to Jews, stone of stumbling (Is. viii. 14, *cf.* Ro. ix. 32; 1 Pet. ii. 8); they hated Him (Ps. lxxix. 4; Is. xlix. 7, *cf.* Jo. xv. 24, 25); rejected Him (Ps. cxviii. 22, *cf.* Mat.

Dispensation.]

TRUE RELIGION.

[Predictions—Persons.

xxi. 42; Jo. vii. 48); combination against Him (Ps. ii. 1, 2, *cf.* Lu. xxiii. 12; Ac. iv. 27); betrayal (Ps. xli. 9, lv. 12 14, *cf.* Jo. xiii. 18, 21); forsaken by disciples (Zec. xiii. 7, *cf.* Mat. xxvi. 31, 56); sold (Zec. xi. 12, 13, *cf.* Mat. xxvi. 15, xxvii. 7); sufferings (Ps. xxii. 14, 15, *cf.* Lu. xxii. 42, 44); for others (Is. liii. 4-6, 12; Dan. ix. 26, *cf.* Mat. xx. 28); patience (Is. liii. 7, *cf.* Mat. xxvi. 63, xxvii. 12-14); smitten (Mic. v. 1, *cf.* Mat. xxvii. 30); visage marred (Is. lii. 14, liii. 3, *cf.* Jo. xix. 5); scourged, etc. (Is. l. 6, *cf.* Mk. xiv. 65; Jo. xix. 1); crucifixion (Ps. xxii. 16, *cf.* Jo. xix. 18, xx. 25); forsaken of God (Ps. xxii. 1, *cf.* Mat. xxvii. 46); mocked (Ps. xxii. 7, 8, *cf.* Mat. xxvii. 39-44); gall, etc., to drink (Ps. lxix. 21, *cf.* Mat. xxvii. 34); garments parted (Ps. xxii. 18, *cf.* Mat. xxvii. 35) with transgressors (Is. liii. 12, *cf.* Mk. xv. 28); intercession (Is. liii. 12, *cf.* Lu. xxiii. 34); death (Is. liii. 12, *cf.* Mat. xxvii. 50); no bone broken (Ex. xii. 46; Ps. xxxiv. 20, *cf.* Jo. xix. 33, 36); pierced (Zec. xii. 10, *cf.* Jo. xix. 34, 37); buried with rich (Is. liii. 9, *cf.* Mat. xxvii. 57-60); flesh not corrupted (Ps. xvi. 10, *cf.* Ac. ii. 31); resurrection (Ps. xvi. 10; Is. xxvi. 19, *cf.* Lu. xxiv. 6, 31, 34); ascension (Ps. lxxviii. 18, *cf.* Lu. xxiv. 51; Ac. i. 9); right hand of God (Ps. cx. 1, *cf.* Heb. i. 3); Priest for ever (Zec. vi. 13, *cf.* Ro. viii. 34); corner-stone of Church (Is. xxviii. 16, *cf.* 1 Pet. ii. 6, 7); King in Zion (Ps. ii. 6, *cf.* Lu. i. 32; Jo. xix. 33-37); conversion of Gentiles (Is. xi. 10, xlii. 1, *cf.* Mat. i. 17, 20; Jo. x. 16; Ac. x. 45-47); government (Ps. xlv. 6, 7, *cf.* Jo. v. 30; Rev. xix. 11); universal dominion (Ps. lxxii. 8; Dan. vii. 14, *cf.* Phi. ii. 9, 11); everlasting kingdom (Is. ix. 7; Dan. vii. 14, *cf.* i. 32, 33). Thus in every minute detail were the Scriptures fulfilled; for "to Him give all the prophets witness" (Ac. x. 43).

II. Moral and Religious Suggestions.—How instructive to notice that while no *man* is the theme of any *series* of prophetic revelations—not even Moses—the Messiah is the theme of them all. He had His signs *before* Him, as well as *with* Him (Lu. ii. 70). What less can we *believe* than that He is Divine; or *say* than, with Cowper,—

"Come, then, and, added to Thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was Thine
By ancient covenant, ere nature's birth;
And Thou hast made it Thine by purchase since,
And overpaid its value with Thy blood.

* * * * *

The very spirit of the world is tired
Of its own taunting question, ask'd so long,
'Where is the promise of your Lord's approach?'

III. Practical Hints.—1. What think ye of Christ? 2. Is not this He of whom Moses and the prophets wrote? 3. How stand you related to Him now? 4. Where will you be while in the future the prophets hail Him as their Master, while they rejoice to see His work, foretold by them, accomplished?

Truth.]

TRUE RELIGION.

[Christian

I. Definitions.—"T. a *straight* line; falsehood a crooked one." "T. is the joining or separating of signs, as things signified agree or disagree." (*Locke*.) "T. is the offspring of unbroken meditations, and of thoughts often revised and corrected." (*Wollaston*.) "T. is the bond of union and the basis of human happiness. Without this virtue, there is no reliance upon language, no confidence in friendship, no security in promises and oaths." (*Jeremy Collier*.) "T. is established by investigation and delay; falsehood prospers by precipitancy." (*Tacitus*.) "T. may be expressed without art or affectation, but a lie stands in need of both." "Nothing that is true can ever die." "T. fears nothing but concealment." "The expression of T. is simplicity." (*Seneca*.) "T. is simple, requiring neither study nor art." (*Ammian*.) "T. is as impossible to be soiled by any outward touch as the sunbeam." (*Milton*.)

II. Bible References to Truth.—God is a God of (Deu. xxxii. 4; Ps. xxxi. 5). Christ is (Jo. xiv. 6, *cf.* vii. 18); was full of (Jo. i. 14); spake (viii. 45). The Holy Ghost is the Spirit of (Jo. xiv. 17); guides into all (Jo. xvi. 13). The word of God is (Dan. x. 21; Jo. xvii. 17). God regards with favour (Jer. v. 3). The judgments of God acc. to (Ps. xevi. 13; Ro. ii. 2). *Saints should* worship God in (Jo. iv. 24, *cf.* Ps. cxlv. 18); serve in (Jos. xxiv. 14; 1 S. xii. 24); walk bef. in (1 K. ii. 4; 2 K. xx. 3); keep religious feasts with (1 Cor. v. 8); esteem (Pr. xxiii. 23); love (Zec. viii. 19); rejoice in (1 Cor. xiii. 6); speak (Zec. viii. 16; Eph. iv. 25); execute judgment with (Zec. viii. 16); meditate on (Phi. iv. 8). An ornament (Pr. iii. 3). God desires, in the heart (Ps. li. 6). The fruit of the Spirit is in (Eph. v. 9). *Ministers should* speak (2 Cor. xii. 6; Gal. iv. 16); teach in (1 Tim. ii. 7); approve themselves by (2 Cor. vi. 7, 8). Magistrates should be men of (Ex. xviii. 21). Kings preserved by (Pr. xx. 28). *They who speak*, show forth righteousness (Pr. xii. 17); shall be established (Pr. xii. 19); are delight of God (Pr. xii. 22). *The wicked* destitute of (Hos. iv. 1); speak not (Jer. ix. 5); uphold not (Is. lix. 14, 15); plead not for (Is. lix. 4); not valiant for (Jer. ix. 5); punished for want of (Jer. ix. 5, 9; Hos. iv. 1, 3). *The Gospel as*, came by Christ (Jo. i. 17); Christ bare witness to (Jo. xviii. 37); is in Christ (1 Tim. ii. 7); John bare witness to (Jo. v. 33); acc. to godliness (Tit. i. 1); sanctifying (Jo. xvii. 17, 19); purifying (1 Pet. i. 22); part of Christian armour (Eph. vi. 14); revealed to *Saints* (Jer. xxxiii. 6); abides with saints (2 Jo. ii.); should be acknowledged (2 Tim. ii. 25); believed (2 Thes. ii. 12, 13; 1 Tim. iv. 3); obeyed (Rom. ii. 8; Gal. iii. 1); loved (2 Thes. ii. 10); manifested (2 Cor. iv. 2); rightly divided (2 Tim. ii. 15). The wicked turn away from (2 Tim. iv. 4); resist (2 Tim. iii. 8); destitute of (1 Tim. vi. 5). The Church is the pillar and ground of (1 Tim. iii. 15). The devil devoid of (Jo. viii. 44).

Ethics.]

TRUE RELIGION.

[Truth.

III. Moral and Religious Suggestions. — "r. in its own essence cannot but be good." (*Byron.*)

"Curse on the coward or perfidious tongue
That dares not, even to kings, avow the truth!
Let traitors wrap them in delusive incense,
On flattery flattery heap, on falsehood falsehood:
Truth is the living liberal breath of heaven,
That sweeps these fogs away with all **their** vermin." (*Thomson.*)

"When fiction rises pleasing to the eye,
Men will believe because they love the lie;
But Truth herself, if clouded with a frown,
Must have some solemn proofs to pass her down." (*Churchill.*)

"One great reason why r. is stranger than fiction is because there is not half so much of it in the world." "Every violation of r. is not only a sort of suicide in the liar, but is a stab at the health of human society." "Truthfulness is a corner-stone in character; and if it is not firmly laid in youth, there will ever be a weak spot in the foundation." "r. is not only a man's ornament, but his instrument; it is the great man's glory and the poor man's stock. A man's truth is his livelihood, his recommendation, his letters of credit."

"Truth, though sometimes clad
In painful lustre, yet is always welcome;
Dear as the light that shows the lurking rock:
'Tis the fair guiding star that, ne'er unto the main
Descending, leads us safe through stormy life." (*Thomson.*)

"It is hard to personate and act a part long; for, where r. is not at the bottom, nature will always be endeavouring to return, and will peep out and betray herself one time or other." (*Tillotson.*) "There is a wide difference between truthfulness and mere veracity. Veracity implies a correspondence between thoughts and realities. To be veracious, it is only necessary that a man give utterance to his convictions; to be true, it is needful that his convictions have affinity with fact." (*F. W. Robertson.*)

IV. Practical Hints. — "Above all things, always speak the truth; your word must be your bond through life." (*Haliburton.*) Avoid prevarication—what is called "fibbing," and "white lies." Some, lacking a due sense of honour, tempt others to lie by asking improper questions, answers to which must involve the betrayal of confidence or the utterance of untruth. There would be less falsehood among youth if there were less impertinent curiosity among older persons. It is no more right for us to answer some questions, than it is for others to ask them; and in such cases it would be well at once to say so.

"The real nobility of birth
To age, maturity, or youth,
The very crown of creature-worth,
Is easy, guileless, open truth."

(*Tupper.*)

I. Definitions.—"Every lie, great or small, is the brink of a precipice the depth of wh. nothing but Omniscience can fathom." (*Charles Reade*.) "F., like the dry-rot, flourishes the more in proportion as air and light are excluded." "F., like distorted reflections fr. an uneven mirror, suffers death by contact with ea. other." "F. is never so successful as when she baits her hook with truth; and no opinions so fatally mislead us as those that are not wholly wrong, as no watches so effectually deceive the wearers as those that are sometimes right." (*Colton*.) "A lie should be trampled on and extinguished wherever found. I am for fumigating the atmosphere when I suspect that F., like pestilence, breathes around me." (*Carlyle*.)

II. Bible References to Falsehood.—Forbidden (Lev. xix. 11; Col. iii. 9); hateful (Pr. vi. 16-19); an abomination (xii. 22); a hindrance to prayer (Is. lix. 2, 3); the devil, the father of (Jo. viii. 44), excites men to (1 K. xxii. 22; Ac. v. 3). *Saints* hate (Ps. cxix. 163; Pr. xiii. 5); avoid (Is. lxiii. 8; Zep. iii. 13); respect not those who practise (Ps. xl. 4, ci. 7); pray to be preserved from (Ps. cxix. 29; Pr. xxx. 8). Unbecoming in rulers (Pr. xvii. 7, xxix. 12). False prophets addicted to (Jer. xxiii. 14; Ez. xxii. 28); and false witnesses (Pr. xiv. 5, 25); and Antinomians (1 Jo. i. 6, ii. 4); and hypocrites (Hos. xi. 12); and a seed of (Is. lvii. 4). *The wicked* addicted to, from birth (Ps. lviii. 3); love (lii. 3); delight in (Ps. lxii. 4); seek after (iv. 2); prepare for (Jer. ix. 3, 5); bring forth (Ps. vii. 14); give heed to (Pr. xvii. 4). A characteristic of the apostacy (2 Thes. ii. 9; 1 Tim. iv. 2). *Leads to* hatred (Pr. xxvi. 28); impure conversation (Pr. xvii. 4). Often accompanied by crimes (Hos. iv. 1, 2). Folly of concealing hatred by (Pr. x. 18); of getting riches by (Pr. xxi. 6). Detected (Pr. xii. 19). Poverty preferable to (Pr. xix. 22). Excludes from heaven (Rev. xxi. 27, xxii. 15). Exposes to hell (Rev. xxi. 8). Punishment for (Ps. v. 6, cxx. 3, 4; Pr. xix. 5; Jer. l. 36).

III. Illustrations.—*Examples:* The devil (Ge. iii. 4); Cain (iv. 9); Sarah (xviii. 15); Jacob (Ge. xxvii. 19); Joseph's brethren (Ge. xxxvii. 31, 32); Gibeonites (Jos. ix. 9-13); Samson (Ju. xvi. 10); Saul (1 S. xv. 13); Michal (1 S. xix. 14); David (1 S. xxi. 2). Prophet of Bethel (1 K. xiii. 18); Gehazi (2 K. v. 22); Job's friends (Job xiii. 4); Ninevites (Nah. iii. 1); Peter (Mat. xxvi. 72); Ananias, &c. (Ac. v. 5); Cretans (Tit. i. 12).

IV. Moral and Religious Suggestions.—Truthfulness is departed from when we state as true what we do not know to be true; or intentionally produce a false impression; or find that we have, though undesignedly, conveyed a false impression, and do not hasten to correct it; or state a matter in the least degree different from the shape it has in our own minds; or, in the statement of what may be true in fact, we purposely omit any circumstances which are necessary to a correct apprehension of the truth; or exaggerate or extenuate any of those circumstances; or

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TRUE RELIGION.

[Falsehood.]

purposely arrange the facts of a true representation in such a manner as to deceive ; or, with intention to deceive, we accompany a statement with a look of the eye, a tone of the voice, a motion of the head, or anything which may influence the mind, and conduce to a false impression ; or answer a question evasively, so as to deceive, under the secret pretence that the inquirer has no right to know the truth ; or by word or act we create an expectation which we do not intend to fulfil ; or create an expectation which, though we intend to fulfil it, we afterwards fail to fulfil, without due care to explain the cause of the failure ; or do not fulfil a promise in every respect precisely as we supposed the promise was understood ; or fulfil a contract or promise in every particular, except as to time, and make no effort, show no disposition to give early notice that the delay was unavoidable. Avoid falsehood by being true to yourself.

“ This, above all, to thine own self be true ;
And it must follow, as the night the day,
Thou canst not then be false to any man.” (*Shakspeare.*)

When Aristotle was asked what a man could gain by telling a F., he replied, “ Never to be credited when he speaks the truth ” (*ill.* the shepherd boy who cried, “ *Wolf, wolf* ”). “ Falsehood is fire in stubble ; it likewise turns all the light stuff around it into its own substance for a moment—one crackling, blazing moment—and then dies ; and all its contents are scattered in the wind, without place or evidence of their existence, as viewless as the wind which scatters them.” (*Coleridge.*) Liars should have long memories. “ One lie requires ten others to support it, and the failure of probability in one of them ruins all. The pains necessary to patch up a plausible story, and the racking of the memory to keep always to the same circumstances in representing things, and avoid contradictions, is insufferable ; and, after all, it is a thousand to one but the artifice is detected. And then the unhappy man is questioned as much when he is sincere as when he dissembles ; so that he finds himself at a full stop, and can neither gain his ends with mankind by truth or falsehood.” “ Often are the most painful wrongs inflicted through the medium of covert innuendoes and malignant insinuations. Half of a fact is a whole falsehood. He who gives the truth a false colouring by a false manner of telling it is the worst of liars. Such was Doeg in his testimony against the priests : he stated the facts in the case, but gave them such an artful interpretation as to impart to them the aspect and influence of the most flagrant falsehoods. It was through the same mode of procedure that our Lord was condemned. A perverse misconstruction was given to His words, so that what was spoken in loyalty to the highest truth was transformed into treason worthy of death.” (*Magoon.*)

V. Practical Hints.—1. Do not avoid F. for fear simply of detection, but because a F. is a sin against God. 2. If you cannot answer truly to a question without doing harm, at once decline to answer. 3. Better say you do not know, than by a pretence of knowledge leave the impression that you know more than is the fact. Guessing an answer is often the utterance of a heart willing to deceive.

“ Dare to be true, nothing can need a lie ;
A fault which needs it most grows two thereby.” (*Herbert.*)

I. Definitions.—"A weed wh. often grows the highest in the lowest situations." "A transparent varnish used by fools to cover their defects." "A display without to celebrate the dearth of common sense within." "Pride is worse to bear than cruelty." "He whose pride oppresses the humble may, perhaps, be humbled, but will never be humble." (*Lavater.*) "Pride is nearly related to beggary and want."

"Rather than bear the pain of thought, fools stray;

The proud will rather lose than ask their way." (*Churchill.*)

II. Bible Refs. to Pride.—Is sin (Pr. xxi. 4). Hateful to God (vi. 16, 17, xvi. 5). To Christ (viii. 12, 13.) *Originates in* self-righteousness (Lu. xviii. 11, 12); religious privileges (Zep. iii. 11); unsanctified knowledge (1 Cor. viii. 1); inexperience (1 Tim. iii. 6); possession of power (Lev. xxvi. 19; Ez. xxx. 6); of wealth (2 K. xx. 13). Forbidden (1 S. ii. 3; Ro. xii. 3, 16); defiles (Mat. vii. 20, 22); hardens (Dan. v. 20). *Saints give not way to* (Ps. cxxxi. 1); respect not (xl. 4); mourn over (Jer. xiii. 17); hate (Ps. ci. 5). A hindrance to seeking God (x. 4; Hos. vii. 10); to improvement (Pr. xxvi. 12). *A characteristic of the devil* (1 Tim. iii. 6); world (1 Jo. ii. 16); false teachers (1 Tim. vi. 3, 4); wicked (Hab. ii. 4, 5; Ro. i. 30; Ps. lxxiii. 6). Comes fr. the heart (Mk. vii. 21-23). *Leads to* contempt and rejection of Bible and ministers (Jer. xliii. 2); persecution (Ps. x. 2); wrath (Pr. xxi. 24); contention (xiii. 10, xxviii. 25); self-deception (Jer. xlix. 16; Oba. 3). Exhortation against (Jer. xiii. 15). *Is followed by* shame (Pr. xi. 2); debasement (xxix. 23; Is. xxviii. 3); destruction (Pr. xvi. 18, xviii. 12). Shall abound in the last days (2 Tim. iii. 2). Woe to (Is. xxviii. 1, 3). *Those guilty of, shall be resisted* (Jas. iv. 6); brought into contempt (Is. xxiii. 9); recompensed (Ps. xxxi. 23); marred (Jer. xiii. 9); subdued (Ex. xviii. 11; Is. xiii. 11); brought low (Ps. xviii. 27; Is. ii. 12); abased (Dan. iv. 37, cf. Mat. xxiii. 12); scattered (Lu. i. 51); punished (Zep. ii. 10, 11; Mal. iv. 1).

III.—Illustrations.—*Examples:* Ahithophel (2 S. xvii. 23); Hezekiah (2 Ch. xxxii. 25); Pharaoh (Neh. ix. 10); Haman (Est. iii. 5); Moab (Is. xvi. 6); Tyre (xxiii. 9); Israel (xxviii. 1; Hos. v. 5-9); Judah (Jer. xiii. 9); Babylon (Jer. l. 29, 32); Assyria (Ez. xxxi. 3, 10); Nebuchadnezzar (Dan. iv. 30, v. 20); Belshazzar (v. 22, 23); Edom (Oba. 3); Scribes (Mk. xii. 38, 39); Herod (Ac. xii. 21-23); Laodiceans (Rev. iii. 17).

IV.—Moral and Religious Suggestions.—"Beware of that r. wh. makes a parade of being humble, and avoid all occasions of showing thyself before men; feel thyself as nothing, and then thou wilt act as if self were put quite aside; speak not of thy sins; do not distinguish thyself by any unusual plainness of dress or manner, but seek to behave in that way wh. will attract the least notice fr. others." (*Dr. Hook.*)

[Ethics.]

TRUE RELIGION.

[Pride.]

“And the devil did grin, for his darling sin

Is pride that apes humility.” (*Coleridge.*)

“John Bunyan had a great dread of spiritual pride; and once aft. he had preached a very fine sermon, and his friends crowded round to shake him by the hand, while they expressed the utmost admiration of his eloquence, he interrupted them, saying. ‘Ay! you need not remind me of that, for the devil told me of it before I was out of the pulpit.’” (*Southey.*)

“Of all human actions, r. seldome obtains its end; for, aiming at honour and reputation, it reaps only contempt and derision.” (*Waller.*)

“Pride (of all others the most common fault)

Proceeds fr. want of sense, or want of thought.” (*Roscommon.*)

“I have observed many tumbles through life; but I have invariably noticed that it is the man who mounts the high horse that receives the least pity when he falls.”

“Stranger, be warned; and know that pride,

Howe'er disguised in its own majesty,

Is littleness; that he who feels contempt

For any living thing hath faculties

Which he hath never used. The man whose eye

Is ever on himself, doth look on one

The least of nature's works, one who might move

The wise man to that scorn which wisdom holds

Unlawful ever. Oh, be wiser, thou!

Instructed that true knowledge leads to love—

True dignity abides with him alone

Who still suspects, and still reveres himself

In lowliness of heart.”

(*Wordsworth.*)

“A proud man is a fool in a fermentation, that swells and boils over like a porridge pot. He sets out his feathers like an owl, to swell and seem bigger than he is. He is troubled with a tumour and inflammation of self-conceit, that renders every part of him stiff and uneasy.” (*Butler.*)

“Pride had her beginning among the angels that fell, her continuance in earth, her end in hell.” (*Adams.*) “Remember what thou wert before thy birth—nothing. What thou wert for many years after—weakness.

What in all thy life—a great sinner. What in all thy excellencies—a mere debtor to God, to thy parents, to the earth, to all the creatures. Upon these or the like meditations, if we dwell, and frequently retire to them, we shall see nothing more reasonable than to be humble, and nothing more foolish than to be proud.” (*Bp. Taylor.*) “Pride is a vice which cleaveth so fast unto the hearts of men, that if we were to strip ourselves of all faults one by one, we should undoubtedly find it the very last and hardest to pull off.” (*Hooker.*) “Pride signifies such an exalted idea of ourselves, as leads to self-esteem, and to contempt of others. It is self-admiration, self-doating. It differs from vanity thus: pride causes us to value ourselves; vanity makes us anxious for applause. Pride renders a man odious, vanity makes him ridiculous.” (*J. A. James.*)

V. Practical Hints.—Imitate Jesus. Let His mind be in you. Consider your sinfulness in nature and deed, in act and in capability of sinning, and humble yourself. “Choose the company of your superiors, whenever you can have it;—that is the right and true pride.”

Envy.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"As rust consumes iron, so E. corrupts man." (*Antisthenes*.) "E. is an ill-natured vice, and is made up of meanness and malice. It wishes the force of goodness to be strained, and the measure of happiness abated. It laments over prosperity, and sickens at the sight of health. It oftentimes wants spirit, as well as good-nature." (*Jeremy Collier*.) "E. the rottenness of the bones." (*Proverbs*.) "E. is, of all others, the most ungratifying and disconsolate passion. There is power for ambition, pleasure for luxury, and pelf even for covetousness; but E. gets no reward but vexation." "E. is the daughter of pride, the author of murder and revenge, the beginner of secret sedition, and the perpetual tormentor of virtue. E. is the filthy slime of the soul, a poison, or quicksilver, wh. consumeth the flesh, and drieth up the marrow of the bones." (*Socrates*.) "As a moth gnaws a garment, so doth E. consume a man." (*Chrysostom*.)

II. Bible Refs. to Envy.—Forbidden (Pr. iii. 31; Ro. xiii. 13.) Produced by disputations (1 Tim. vi. 4). Excited by good deeds of others (Ec. iv. 4). A work of flesh (Gal. v. 21; Jas. iv. 5). Hurtful (Job v. 2; Pr. xiv. 30). None can withstand (xxvii. 4). A proof of carnal-mindedness (1 Cor. iii. 1, 3). Inconsistent (Jas. iii. 14). Hinders growth in grace (1 Pet. ii. 1, 2). *The wicked* are full of (Ro. i. 29); live in (Tit. iii. 3). Leads to evil work (Jas. iii. 16). Prosperity of wicked should not excite (Ps. xxxvii. 1, 35, lxxiii. 3, 17-20). Punishment of (Evi. 16, 17; Is. xxvi. 11).

III. Illustrations.—*Examples*: Cain (Ge. iv. 5); Philistines (xxvi. 14); Laban's sons (xxxi. 1); Joseph's brethren (xxxvii. 11); Joshua (Nu. xi. 28, 29); Aaron, &c. (xii. 2); Korah, &c. (xvi. 3, cf. Ps. cvi. 16); Saul (1 S. xviii. 8); Sanballat, &c. (Neh. ii. 10); Haman (Est. v. 13); Edomites (Ez. xxxv. 11); Princess of Babylon (Dan. vi. 3, 4); Chief Priests (Mk. xv. 10); Jews (Ac. xiii. 45, xvii. 5).

IV. Moral and Religious Suggestions.—"A number of physicians were once disputing as to what would be the best to sharpen the sight. Some recommended one thing, and some another, till at last one said there was nothing would do it like envy, for it magnifies and multiplies all the errors of man."

"Envy sees stains upon the flower most chaste,
And hates all goodness, for she shares it not;
Her heart a wilderness, each fairer spot
Reminds her of her own uncultured waste,
Where duty dies, neglected and forsworn:
The weeds of malice, poisonous and rank,
Choking each struggling flower, 'mid vapours dank,
Soon claim their rule upon the spot forlorn;
But where the heart, by truth and virtue till'd,
Feels the attack which venom'd envy leads,

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[Envy.

Pity is roused, and indignation still'd :
 For truth, when tried, o'er all her foes succeeds,—
 Nor smiling falsehood, nor unblushing spite
 Can harm her ; for she knows that God protects the right."

"If you act a part truly great, you may expect that men of mean spirits, who cannot reach you, will endeavour by detraction to pull you down to their level. But posterity will do you justice: for envy will die with you."

"And next to him malicious envy rode
 Upon a ravenous wolfe, and still did chaw
 Between his cankered teeth a venomous tode,
 That all the poison run about his chaw ;
 But inwardly he chawéd his own mawe
 At neebors welth, that made him ever sad ;
 For death it was when any good he saw,
 And wept that cause of weeping none he had ;
 But when he heard of harm, he wexed wondrous glad.

All in a kirtle of discoloured say
 He clothéd was, ypaynted full of eies ;
 And in his bosom secretly there lay
 An hateful snake, the which his tail uptyes
 In many folds, and mortal styng implyes ;
 Still as he rode, he gnasht his teeth to see
 Those heads of gold with griple covetsye
 And grudged at the great felicitie
 Of proud Lucifera, and his own companie.

He hated all good workes and virtuous deeds,
 And him no lesse that any like did use ;
 And who with gracious bread the hungry feeds,
 His almes for want of faith he doth accuse ;
 So every good to bad he doth abuse :
 And eke the verse of famous poets' witt
 He doth backebite, and spitefull poison spues
 From leprous mouth on all that ever writt :
 Such one vile Envy was, that fite in rowe did sitte." (*Spenser.*)

"In the sea of malice E. frequently gets out of her depth, and whilst she is expecting to see another drowned, she is either drowned herself, or dashed against a rock."

V. Practical Hints.—1. Rejoice in the well-being and doing of others. 2. Let each esteem others better than himself. 3. That wh. we are tempted to covet in another, we ourselves might have more of by seeking or cultivating it. 4. While we are disposed to envy others, we may have something that they have not. 5. Let each one have rejoicing in himself. 6. Imitate Jesus, who envied none, but found His happiness in knowing, loving, and serving God.

Covetousness.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"Austin defines c. a dishonest and insatiable desire of gain; and in one of his epistles compares it to hell, 'wh devours all, and yet never hath enough, a bottomless pit,' and endless misery." (*Burton.*) "The covetous man pines in plenty, like Tantalus up to the chin in water, and yet thirsty." (*Adams.*) "The covetous give more heed to the priests of Janus than to the apostles of Jesus." (*Ibid.*) "As the dog in *Æsop's* fable lost the real flesh for the shadow of it, so the covetous man casts away the true riches for the love of the shadowy." (*Ibid.*) "c., like a candle ill-made, smothers the splendour of a happy fortune in its own grease." "He that visits the sick in hope of a legacy, let him be never so friendly in all other cases, I look upon him in this to be no better than a raven, that watches a weak sheep only to peck out its eyes." (*Seneca.*)

II. Bible References to Covetousness.—Comes fr. heart (Mk. vii. 22, 23); engrosses (Ez. xxxiii. 31; 2 Pet. ii. 14); is idolatry (Ep. v. 5; Col. iii. 5); the root of all evil (1 Tim. vi. 10); never satisfied (Ec. v. 10; Hab. ii. 5); vanity (Ps. xxxix. 6; Ec. iv. 8). *Inconsistent* in saints (Eph. v. 3; Heb. xiii. 5), specially in ministers (1 Tim. iii. 3). *Leads to* injustice (Pr. xxviii. 20; Mic. ii. 2); foolish lusts (1 Tim. vi. 9); apostacy (1 Tim. vi. 10); lying (2 K. v. 22-25); murder (Pr. i. 18, 19; Ez. xxii. 12); theft (Jos. vii. 21); poverty (Pr. xxviii. 22); misery (1 Tim. vi. 10); domestic affliction (Pr. xv. 27). Abhorred by God (Ps. x. 3); forbidden (Ex. xx. 17); a mark of the wicked (Ro. i. 29); the slothful (Pr. xxi. 26); commended by wicked (Ps. x. 3); hated by saints (Ex. xviii. 21; Ac. xx. 33); by whom mortified (Col. iii. 5); woe against (Is. v. 8; Hab. ii. 9); punishment of (Job xx. 15; Is. lvii. 17; Jer. xxii. 17-19; Mic. ii. 2, 3); excludes from heaven (1 Cor. vi. 10; Eph. v. 5); beware of (Lu. xii. 15); avoid those guilty of (1 Cor. v. 11); pray against (Ps. cxix. 36); reward of those who hate (Pr. xxviii. 16); shall abound in the last days (2 Tim. iii. 2; 2 Pet. ii. 1-3).

III. Illustrations.—*Examples*: Laban (Ge. xxxi. 41); Achan (Jos. vii. 21); Eli's sons (1 S. ii. 12-14); Samuel's sons (viii. 3); Saul (xv. 9, 19); Ahab (1 K. xxi. 2, &c.); Gehazi (2 K. v. 20-24); nobles of the Jews (Neh. v. 7; Is. i. 23); Jewish priests (Is. lvi. 11; Jer. vi. 13); Babylon (Jer. li. 13); young man (Mat. xix. 22); Judas (Mat. xxvi. 14, 15; Jo. xii. 6); Pharisees (Lu. xvi. 14); Ananias, &c. (Ac. v. 1-10); Demetrius (Ac. xix. 27); Felix (Ac. xxiv. 26); Balaam (2 Pet. ii. 15, with Ju. 11).

IV. Moral and Religious Suggestions.—"Some men are so covetous, as if they were to live for ever; and others so profuse, as if they were to die the next moment." (*Aristotle.*) "The covetous man lives as if the world were made altogether for him, and not he for the world; to take in everything, and part with nothing." (*South.*) "The covetous man heaps up riches, not to enjoy them, but to have them; and starves himself in the midst of plenty, and most unnaturally cheats and robs himself of that which is his own; and makes a hard shift to be as poor and

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[Covetousness.

miserable with a great estate as any man can be without it." (*Tillotson.*)
It is of the covetous that Pollok says:—

"Of all God made upright,
And in their nostrils breathed a living soul,
Most fallen, most prone, most earthy, most debased :
Of all that sold eternity for time,
None bargain'd on so easy terms with death ;
Illustrious fool ! nay, most inhuman wretch !
He sat among his bags, and with a look
Which hell might be ashamed of, drove the poor
Away unalms'd ; and 'midst abundance died,—
Sorest of evils ! died of utter want."

When will churches make c. a question for discipline, and rank it with drunkenness, slander, and other varieties of immorality? One brave minister is known to the writer who brought the case of a very rich and covetous member before his people, his private expostulations and warnings having been in vain. The church was worthy of their pastor, and the money-loving member was expelled. Covetousness—the deeply-rooted love of gain, the cherished habit of years—is too often passed over; while some other sin—not by any means a habit, and wh. does not, therefore, necessarily indicate an utterly corrupt nature,—into wh. one has been suddenly betrayed by overwhelming temptation, is held up to obloquy, and involves excommunication! "When I was a lad," says one, "an old gentleman took some trouble to teach me some little knowledge of the world. With this view, I remember, he once asked me when a man was rich enough? I replied, 'When he has a thousand pounds.' He said, 'No.' 'Two thousand?' 'No.' 'Ten thousand?' 'No.' 'Twenty thousand?' 'No.' 'A hundred thousand?' which I thought would settle the business; but he still continued to say, 'No.' I gave it up, and confessed I could not tell, but begged he would inform me. He gravely said, 'When he has a little more than he has, and that is never. If he acquires one thousand, he wishes to have two thousand; then five, then twenty, then fifty; from that his riches would amount to a hundred thousand, and so on, till he has grasped the whole world; after which he would look about him, like Alexander, for other worlds to possess." (*Bates's Ency.*)

V. Practical Hints.—One, to cure himself of c., was recommended to go out every morning among the poor, and give away 24 penny pieces. He was amazed at the joy so small a sum produced, and became a benevolent and happy man.

"Men say you are wealthy, but falsely, I'm sure,
And thus I can prove it, my friend;
You have not a penny to give to the poor,
Nor have you a penny to spend.
You keep, it is true, an abundance of pelf,
But that's for your heirs—it is not for yourself."

Christians should be taught economy, and encouraged to save, but also to give a certain part away.

Forgiveness.]

TRUE RELIGION.

[Christian

I. Definitions, &c.—"The odour flowers yield when trampled on." "Forgiveness is the most refined and generous point of virtue that human nature can attain to. Cowards have done good and kind



actions; but a coward never forgave, it is not in his nature." "When a man but half forgives his enemy, it is like leaving a bag of rusty nails to interpose between them." (*Latimer.*) "You should forgive many things in others, but nothing in yourself." (*Ansonius.*)

"To have the power to forgive
Is empire and prerogative;
And 'tis in crowns a nobler gem,
To grant a pardon than condemn." (*Butler.*)

"It is vain for you to expect, it is impudent for you to ask of God forgiveness on your own behalf, if you refuse to exercise this forgiving spirit with respect to others." (*Headley.*)

II. Bible Refs. to Forgiveness.—Christ, an example of (Lu. xxiii. 34). Commanded (Mk. xi. 25; Ro. xii. 19). Unlimited (Mat. xviii. 22; Luke xvii. 4). A characteristic of saints (Ps. vii. 4). *Motives to:* mercy of God (Lu. vi. 36); need of forgiveness (Mk. xi. 25); God's forgiveness (Eph. iv. 32); Christ's forgiveness (Col. iii. 13). A glory to saints (Pr. xix. 11). *Should be accompanied by* forbearance (Col. iii. 13); kindness (Gen. xlv. 5-11; Ro. xii. 20); blessing and prayer (Mat. v. 44). Promises to (Mat. vi. 14; Luke vi. 37). No forgiveness without (Mat. vi. 15; Jas. ii. 13).

III.—Illustrations.—Mat. xviii. 23-35.—*Examples:* Joseph (Gen. i. 20, 21); David (1 Sam. xxiv. 7; 2 Sam. xviii. 5; 2 Sam. xix. 23); Solomon (1 Kin. i. 53); Stephen (Acts vii. 60); Paul (2 Tim. iv. 16). To a gentleman who was angry with his servant, and who said, "I never forgive," Mr. Wesley

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replied, "Then I hope you never sin." " 'What can Jesus Christ do for you now?' said an inhuman slave-master, when in the act of applying the lacerating whip to an already half-murdered slave. Him teach me to forgive you, massa," was his reply." (*Philipp's*.)

"When on the fragrant sandal-tree
The woodman's axe descends,
And she who bloomed so beauteously,
Beneath the weapon bends,
E'en on the edge that wrought her death,
Dying, she breathes her sweetest breath,
As if to token, in her fall,
Peace to her foes, and love to all.
How hardly man this lesson learns,
To smile, and bless the hand that spurns;
To see the blow, to feel the pain,
And render only love again!
ONE had it—but He came from heaven;
Reviled, rejected, and betrayed,
No curse He breathed, no plaint He made,
But when in death's dark pang He sighed,
Prayed for His murderers, and died." (*Edmonston*.)

IV. Moral and Religious Suggestions.—"He that cannot forgive others, breaks the bridge over which he must pass himself; for every man has need to be forgiven." (*Ld. Herbert*.) "When thou forgivest, the man who has pierced thy heart stands to thee in the relation of the sea-worm that perforates the shell of the mussel, which straightway closes the wound with a pearl." (*Richter*.) Forgiveness should be prompt, full, cordial. "There is an ugly kind of forgiveness in this world—a kind of hedge-hog forgiveness, shot out like quills. Men take one who has offended, and set him down before the blowpipe of their indignation, and scorch him, and burn his fault into him, and when they have kneaded him sufficiently with their fiery fists, then—they forgive him." (*Beecher*.)

"Kind hearts are here, yet would the tenderest one
Have limits to its mercy, God has none;
But man's forgiveness may be true and sweet,
But yet he stoops to give it; more complete
Is love that lays forgiveness at thy feet
And pleads with thee to raise it; only heaven
Means crowned, not vanquished, when it says, 'Forgiven!'"
(*A. A. Procter*.)

V. Practical Hints.—1. Forgive and forget; not as Rich. I., who said to his brother, "John, I forgive, but I shall never forget." God forgives, and remembers our iniquities no more for ever. 2. He who cannot forgive, cannot sincerely say the Lord's prayer. 3. We who hope that God will forgive us—His inferiors, dependents on His bounty, who have sinned against light, knowledge, &c. &c., ought to find it not only possible, but easy to forgive others.

"Forgiveness to the injured does belong;
But they ne'er pardon who have done the wrong." (*Dryden*.)

Patience.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"Patience conquers all." "Patience is power in a man, warning him to rein his spirit."

"Patience in cowards is tame, hopeless fear :

But in brave minds, a scorn of what they bear." (*Dryden.*)

"Patience is the guardian of faith, the preserver of peace, the cherisher of love, the teacher of humility. P. governs the flesh, strengthens the spirit, sweetens the temper, stifles anger, extinguishes envy, subdues pride ; she bridles the tongue, refrains the hand, tramples upon temptations, endures persecutions, consummates martyrdom. P. produces unity in the church, loyalty in the state, harmony in families and societies ; she comforts the poor and moderates the rich ; she makes us humble in prosperity, cheerful in adversity, unmoved by calumny and reproach ; she teaches us to forgive those who have injured us, and to be the first in asking forgiveness of those whom we have injured ; she delights the faithful, and invites the unbelieving ; she adorns the woman, and approves the man ; is loved in a child, praised in a young man, admired in an old man ; she is beautiful in either sex, and in every age." (*Bp. Horne.*)

II. Bible Refs. to Patience.—God, the God of (Ro. xv. 5). Christ, an example (Is. liii. 7, *cf.* Ac vii. 32 ; Mat. xxvii. 14.) Enjoined (Tit. i. 2 ; 2 Pet. i. 6). Its perfect work (Jas. i. 4). Trials lead to (Ro. v. 3 ; Jas. i. 3.) *Produces* experience (Ro. v. 4) ; hope (Ro. xv. 4). Suffering with, for well-doing, is acceptable (1 Pet. ii. 20). *To be exercised* in running the race (Heb. xii. 1) ; bringing forth fruits (Lu. viii. 15) ; well-doing (Ro. ii. 7 ; Gal. vi. 9) ; waiting for God (Ps. xxxvii. 7 ; Ps. xl. 1) ; for Christ (1 Cor. i. 7 ; 2 Thes. iii. 5) ; for hope of gospel (Ro. viii. 25 ; Gal. v. 5) ; for God's salvation (Lam. iii. 26) ; bearing yoke (Lam. iii. 27) ; tribulation (Lu. xxi. 19 ; Ro. xii. 12). Necessary to inheritance of promises (Heb. vi. 12 ; Heb. x. 36). Exercise (1 Thes. v. 14). Those in authority should exercise (Mat. xviii. 26 ; Ac. xxvi. 3). Ministers follow after (1 Tim. v. 11). Approved by (2 Cor. vi. 4). *Should be accompanied by* godliness (2 Pet. i. 6) ; faith (2 Thes. i. 4 ; Heb. vi. 12 ; Rev. xiii. 10) ; temperance (2 Pet. i. 6) ; long-suffering (Col. i. 11) ; joyfulness (Col. i. 11). Saints strengthened unto all (Col. i. 1). Commended (Ec. vii. 8 ; Rev. ii. 2, 3).

III. Illustrations.—*Examples of :* (Jas. v. 7) ; Job (Job i. 21 ; Jas. v. 11) ; Simeon (Lu. ii. 25) ; Paul (2 Tim. iii. 10) ; Abraham (Heb. vi. 15) ; prophets (Jas. v. 10) ; John (Rev. i. 9). Jewish tradition relates that Abraham drove a strange old man from his tent, because he asked no blessing on his meat. When the old man was gone, God called to Abraham, and asked him where the stranger was ? He replied, "I thrust him away because he did not worship Thee." God answered him, "I have suffered him these hundred years, though he dishonoured me, and couldst not thou endure him one night, when he gave thee no trouble ?" Upon this, saith the story, Abraham fetched him back again, and gave him hospitable entertainment and wise instruction. (*Ab. fr. Jer. Taylor.*)

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TRUE RELIGION.

[Patience]

IV. Moral and Religious Suggestions.—"If thou intendest to vanquish the greatest, the most abominable, and wickedest enemy, who is able to do thee mischief both in body and soul, and against whom thou preparest all sorts of weapons, but cannot overcome, then know that there is a sweet and loving physical herb to serve thee, named *Patentia*." (*Luther*.)

"How poor are they who have not patience!
What wound did ever heal but by degrees?" (*Shakspeare*.)

"Thoroughly to try a man's patience, he must have the labour of years consumed before his eyes in a moment; thoroughly to prove it, he must instantly begin to renew his labour." (*Ill. Sir I. Newton and his dog*.)

"Angel of patience! sent to calm
Our feverish brows with cooling palm;
To lay the storms of hope and fear,
And reconcile life's smile and tear;
The throbs of wounded pride to still
And make our own our Father's will.
Oh! thou who mournest on thy way,
With longings for the close of day;
He walks with thee, that angel kind,
And gently whispers, 'Be resigned:
Bear up, bear on, the end shall tell
The dear Lord ordereth all things well.'" (*Whittier*.)

"By patience Job did bear all the torments that the devil could heap upon him; by patience Jacob put up with a thousand wrongs from Laban and his children, and never complained in one-and-twenty years before he departed; by patience Joseph forgave his brethren when he might have put them to death, and gave them food when they feared revenge; by patience Christ suffered punishment and reproaches and scourges, until He went to His death, like a lamb to the slaughter." (*H. Smith*.)

"'Tis *patience*, the beloved of heaven! the meek,
The mild, the lowly, and the gentle patience,
Whose eye looks up to God; and ne'er unbends
Its fixed and placid gaze to look upon
The thorns that tear her bleeding breast; who stands
Pale, calm, unmoved amid the storms of life;
Whose soul weeps not for hearts' torture; patience,
The meek-eyed pilgrim of the earth, that child
Of heaven—perfection's crown." (*Reddell*.)

V. Practical Hints.—"No man can learn patience except by going out into the hurly-burly world, and taking life just as it blows. Patience is but lying-to, and riding out the gale." (*Beecher*.) As the tree cast into the waters by Moses sweetened them, so patience will sweeten our troubles. Remember the patience of Job. Think of the patience and long-suffering of Christ. If we hope for that we see not, then do we with patience wait for it. Let teachers be patient: the good seed needs time; it does not bear a harvest all at once.

Hypocrisy.)

TRUE RELIGION.

[Christian

I. Definitions.—H. is “filling up some radical defect with some shallowy pretence.” (*Binney*.) “H. is the necessary burden of villainy.” (*Dr. Johnson*.) “H. is the homage which vice pays to virtue.” (*Rocheffoucault*.) “A H. is good in nothing but sight.” (*Pericles*.) “The H. is the deadly nightshade of humanity.” “H. are beings of darkness, disguised in garments of light.” “H. do the devil’s drudgery in Christ’s livery.” (*Henry*.)



PHYLACTERY.

“A serpent with an angel’s voice! a grave
With flowers bestrew’d.” (*Pollok*.)

II. Bible Refs. to Hypocrisy.—God knows (*Is. xxix. 15, 16*); Christ also (*Mat. xxii. 18*); God has no pleasure in (*Is. ix. 17*); not come before God (*Job xiii. 16*). Described as wilfully blind (*Mat. xxiii. 17, 19, 26*); vile (*Is. xxxii. 6*); self-righteous (*Is. lxxv. 5*; *Lu. xviii. 11*); covetous (*Ez. xxxiii. 31*; *2 Pet. ii. 3*); proud (*Mat. vi. 2, 5, 16, xxiii. 5*); censorious (*Mat. vii. 3-5*; *Lu. xiii. 14, 15*); regarding tradition (*Mat. xv. 1-3*); exact in minor duties (*Mat. xxiii. 23, 24*); having a form of godliness (*2 Tim. iii. 5*); seeking outward purity (*Lu. xi. 39*); professing, not practising (*Ez. xxxiii. 31, 32*; *Mat. xxiii. 3*; *Ro. ii. 17-23*); using lip-worship (*Is. xxix. 13*, cf. *Mat. xv. 8*); glorying in appearance (*2 Cor. v. 12*); trusting privileges (*Jer. vii. 4*; *Mat. iii. 9*); apparently zealous (*Is. lviii. 2*); making proselytes (*Mat. xxiii. 15*); devouring widows’ houses (*Mat. xxiii. 14*); loving pre-eminence (*Mat. xxiii. 6, 7*). Worship of (*Is. i. 11-15, lviii. 3-5*; *Mat. xv. 9*); joy of, for a moment (*Job xx. 5*); hope of, perishes (*Job viii. 13, xxvii. 8, 9*); heap up wrath (*Job xxxvi. 13*); fearfulness shall surprise (*Is. xxxiii. 14*); destroy others (*Pr. xi. 9*); are a snare (*Job xxxiv. 30*); the apostacy to abound with (*1 Tim. iv. 2*); beware of (*Lu. xii. 1*); spirit of (*1 Pet. ii. 1*); woe to (*Is. xxix. 15*; *Mat. xxiii. 13*); punishment of (*Job xv. 34*; *Is. x. 6*; *Jer. xlii. 20, 22*; *Mat. xxiv. 51*).

III. Illustrations.—Illustrated (*Mat. xxiii. 27, 28*; *Lu. xi. 44*). Exemplified: Cain (*Ge. iv. 3*); Absalom (*2 S. xv. 7, 8*); the Jews (*Jer. iii. 10*); Pharisees, etc. (*Mat. xvi. 3*); Judas (*xxvi. 49*); Herodians (*Mk. xii. 13, 15*); Ananias (*Ac v. 1-8*); Simon (*viii. 13-23*).

IV. Moral and Religious Suggestions.—“If the devil ever laughs, it must be at hypocrites; they are the greatest dupes he has. They serve him better than any others, and receive no wages; nay, what is still more extraordinary, they submit to greater mortifications to go to hell than the sincerest Christian to go to heaven.” (*Colton*.) “A man is not what he saith, but what he doeth. To say what we do, and not to do what we say, is but to undo ourselves by doing.” (*Dyer*.) “The good-meaner hath two tongues, the hypocrite a double tongue. The good man’s heart speaks without his tongue, the hypocrite’s tongue without his heart.” (*Warwick*.)

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TRUE RELIGION.

[Hypocrisy.]

"I sigh, and with a piece of Scripture
Tell them, that God bids us do good for evil:
And thus I clothe my naked villainy
With old odd ends, stol'n forth of Holy Writ,
And seem a saint when most I play the devil." (*Shakspeare.*)

"He who is passionate and hasty is generally honest. It is your cool, dissembling hypocrite of whom you should beware. There's no deception in a bull-dog. It is only the cur that sneaks up and bites you when your back is turned."

"Satan was the first
That practised falsehood under saintly show,
Deep malice to conceal, couch'd with revenge." (*Milton.*)

Hypocrites injure both themselves and others. "While every vice is hid by h., every virtue is suspected to be h. This excuses the bad fr. imitating virtue, the ungenerous fr. rewarding it; and the suspicion is looked upon as wisdom, as if it was not as necessary a part of wisdom to know what to believe as what to reject." (*Mrs. Montague.*)

"O hypocrite, thy boldness strikes at heav'n,
And makes its fervid saints appear impostors." (*Francis.*)

"The kite is a bird which delights in the free air, and soars aloft, as if it would fain approach to heaven. All the while however it keeps its sharp eye continually directed to the earth, if haply it may there espy some prey to feed upon. And like it are hypocrites; they love to speak of heavenly and spiritual things; they go to church, and take the holy supper—they read and pray and sing; but, nevertheless, their heart retains its earthly inclinations, and they seek that which is temporal more than that which is eternal." (*Gotthold.*) "The h. and saint are like two men at sawing; the hypocrite, like him in the pit, looks high upward, but pulls downward; the saint, like him above, looks low, humbly downward, but pulls upward. The h. is like a peach, which covers a ragged, craggy stone under a velvet coat; the saint, like the chesnut, hath a sweet kernel, though the cover be rough. The h., like Judas, kisses Christ, but betrays Him, and, like ivy, he clasps about Christ, but is not united to Him; he, again like ivy, derives not sap and nourishment from Him, but from a root of his own. The h. is like a window cushion, fairly wrought without, but stuffed with straw." (*Venning.*) "A very capital painter in London exhibited a piece representing a friar habited in his canonicals. View the painting at a distance, and you would think the friar to be at prayer. His hands are clasped together, and held horizontally to his breast; his eyes meekly demised, like those of the publican in the gospel; and the good man seems to be quite absorbed in humble adoration and devout recollection. But take a nearer survey, and the deception vanishes. The book which seemed to be before him is discovered to be a punch bowl, into which the wretch is all the while, in reality, only squeezing a lemon." (*Bates's Ency.*)

V. Practical Hints.—Seek to have honest and good hearts. Mean what you say, or be silent. The hypocrite is an incarnate lie. "Lapidaries tell us of the Chelydonian stone, that it will retain its virtue and lustre no longer than it is enclosed in gold: a fit emblem of the hypocrite, who is only good while he is enclosed in golden prosperity, safety, and felicity." (*Brooks.*)

Justice.]

TRUE RELIGION.

[Christian

I. Definitions.—"J. consists in an exact and scrupulous regard to the rights of others, with a deliberate purpose to preserve them on all occasions sacred and inviolate." (*Buck.*) "*Distributive J.* belongs to magistrates or rulers, and consists in distributing to every man that right or equity wh. the laws and the principles of equity require. *Commutative J.* consists in fair dealing in trade and mutual intercourse betw. man and man." (*Maunder.*) "What is J.?—To give to every man his own." (*Aristotle.*) "The virtue of J. consists



in moderation, as regulated by wisdom." (*Ibid.*) "J. is the great but simple principle, and the whole secret of success in all government. J. is as essential in the training of an infant as in the government of a mighty nation."

"Justice, like lightning, ever should appear
To few men's ruin, but to all men's fear." (*Swenam.*)

II.—Bible Refs. to Justice.—Commanded (Deu. xvi. 20; Is. lvi. 1). Christ an example (Ps. xlviii. 9; Is. xi. 4; Jer. xxiii. 5). Required in rulers (2 S. xxiii. 3; Ez. xlv. 9). *To be done* in judgment (Deu. xvi. 18; Jer. xxi. 12); buying and selling (Lev. xix. 36; Deu. xxv. 15); to poor (Pr. xxix. 14, xxxi. 9); fatherless and widows (Is. i. 17); servants (Col. iv. 1). Gifts impede (Ex. xxiii. 8). *God* requires (Mic. vi. 8); sets value on (Pr. xxi. 3); delights in (xi. 1); gives wisdom to execute (1 K. iii. 11, 12; Pr. ii. 6, 9); displeased with the want of (Ec. v. 8). Brings its reward (Jer. xxii. 15). *Saints should* study (Phi. iv. 8); receive instruction in (Pr. i. 3); pray for wisdom to execute (1 K. iii. 9); always do (Ps. cxix. 121; Ez. xviii. 8, 9); take pleasure in (Pr. xxi. 15); teach others (Ge. xviii. 19). Promises to (Is. xxxiii. 15, 16; Jer. vii. 5, 7). *The wicked* scorn (Pr. xix. 28); abhor (Mic. iii. 9); call not for (Is. lix. 4); banish (lix. 14); pass over (Lu. xi. 42); and afflict the just (Job xii. 4; Am. v. 12).

III.—Illustrations.—*Examples:* Moses (Nu. xvi. 15); Samuel (1 S. xii. 4); Daniel (2 S. viii. 15); Solomon (1 K. iii. 16-27); Josiah (Jer. xxii. 15); Joseph (Lu. xxiii. 50, 51); apostles (1 Thes. ii. 10). "Aristides being judge between two private persons, one of them declared that his adversary had greatly injured Aristides. 'Relate, rather, good friend,' said he, 'what wrong he hath done thee, for it is thy cause, not mine, that I now sit judge of.'" "Being desired by Simonides, a poet, who had a cause to try before him, to stretch a point in his favour, he replied, 'As you would not be a good poet if your lines ran contrary to the

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[Justice.

just measures and rules of your art, so neither should I be a good judge or an honest man, if I decided aught in opposition to law and justice.' . . .
 . . . Nouschirvan, the Persian king, having been hunting, and desirous of eating some of the venison of the field, several of his attendants went to a neighbouring village and took away a quantity of salt to season it. The king, suspecting how they had acted, ordered that they should immediately go and pay for it; then, turning to his attendants, he said, 'This is a small matter in itself, but a great one as it regards me; for a king ought ever to be just, because he is an example to his subjects; and if he swerves in trifles, they will become dissolute. If I cannot make all my people just in the smallest things, I can, at least, show them it is possible to be so.' (Stretch.) "A poor man claimed a house which a rich man had seized. The former produced his deeds and instruments to prove his right, but the latter had provided a number of witnesses: and to support their evidence more effectually, he presented the *cadi* with a bag containing 500 ducats, which the *cadi* received. When it came to a hearing, the poor man told his story, produced his writings, but wanted witnesses, that most essential and only valid proof of the merits of his cause. The other, provided with witnesses, laid his whole stress on them and on his adversary's defective law, who could produce none; he therefore urged the *cadi* to give sentence in his favour. After the most pressing solicitations, the judge calmly drew from beneath his sofa the bag of 500 ducats, which the rich man had given him as a bribe, saying to him very gravely, 'You have been much mistaken in the suit; for if the poor man could produce no witnesses in confirmation of his right, I myself can furnish him with at least 500.' He threw him the bag with reproach and indignation, and decreed the house to the poor plaintiff." (Sir Geo. Larpent.)

IV. Moral and Religious Suggestions.

"Are men not just because they do no wrong?

But he who will not wrong me when he may,

He is the truly just." (Cumberland.)

"It often falls, in course of common life,

That right sometimes is overborne of wrong;

The avarice of power, or guile, or strife,

That weakens her, and makes her party strong.

But Justice, though her doom she do prolong,

Yet at the last will make her own cause right." (Spenser.)

Justice should be blended with mercy.

"The rulers of the world,

Unmercifully just, who punish all

To the severest rigour of the laws,

Are most unjust themselves, and violate

The laws they seem to guard: there is a justice

Due to humanity." (Ch. Johnson.)

V. Practical Hints.—"Be true and just in all your dealings."

Be not too exacting of others, yet ever seek to be exact yourself. As a servant, give full work for your wage; try to do a little more, rather than a little less, than is right. Admire the justice of God, and rejoice that while He is strictly just, He can accept you through Jesus Christ.

Slander.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"Slander is the revenge of a coward, and dissimulation his defence." "Slanderers are like flies, that leap over all a man's good parts, to light only upon his sores." "Against s. there is no defence. He'll cannot boast so foul a fiend, nor man deplore so foul a foe. It stabs with a smile. It is a pestilence walking in darkness, spreading contagion far and wide, wh. the most wary traveller cannot avoid. It is the heart-searching dagger of the assassin. It is the poisoned arrow whose wound is incurable. It is as fatal as the sting of the most deadly asp; murder is its employment, innocence its prey, and ruin its sport.

II. Bible References to Slander.—An abomination (Pr. vi. 16, 19); forbidden (Ex. xxiii. 1; Jas. iv. 11). *Includes* whispering (Ro. i. 29; 2 Cor. xii. 20); backbiting (Ro. i. 30; 2 Cor. xii. 20); evil surmising (1 Tim. vi. 4); tale-bearing (Lev. xix. 16); babbling (Ec. x. 11); tattling (1 Tim. v. 13); evil speaking (Ps. xli. 5, cix. 20); defaming (Jer. xx. 10; 1 Cor. iv. 13); bearing false witness (Ex. xx. 16; Deu. v. 20; Lu. iii. 14); judging uncharitably (Jas. iv. 11, 12); raising false reports (Ex. xxiii. 1); repeating matters (Pr. xvii. 9). A deceitful work (Ps. lii. 2). Comes fr. evil heart (Lu. vi. 45). Arises from hatred (Ps. xli. 7; Ps. cix. 3). Idleness leads to (1 Tim. v. 13). Wicked addicted to (Ps. l. 20; Jer. vi. 28, ix. 4, and Ps. lii. 4). Hypocrites (Pr. xi. 9). Characteristic of the devil (Rev. xii. 10). Are fools (Pr. x. 18). Not to be trusted (Jer. ix. 4). Women warned (Tit. ii. 3); ministers' wives (1 Tim. iii. 11). Christ exposed to (Ps. xxxv. 11; Mat. xxvi. 60); rulers (2 Pet. ii. 10; Jude 8); and ministers (Ro. iii. 8; 2 Cor. vi. 8); and the nearest relations (Ps. l. 20); and saints (Ps. xxxviii. 12, cix. 2; 1 Pet. iv. 4). *Saints* keep their tongue from (Ps. xxxiv. 13, cf. 1 Pet. iii. 10); lay aside (Eph. iv. 31; 1 Pet. ii. 1); be warned against (Tit. iii. 1, 2); give no occasion for (1 Pet. ii. 12, iii. 16); returned good for (1 Cor. iv. 13); blessed in enduring (Mat. v. 11); avoid (Ps. xv. 1, 3). Should not be listened to (1 S. xxiv. 9); discountenanced (Pro. xxv. 23). *Effects of:* Separating friends (Pr. xvi. 28, xvii. 9); deadly wounds (Pr. xviii. 8, xxvi. 22); strife (Pr. xxvi. 20); discord (Pr. vi. 19); murder (Ps. xxxi. 13; Ez. xxii. 9). The tongue of, a scourge (Job v. 21); venomous (Ps. cxl. 3; Ec. x. 11); destructive (Pr. xi. 9). End of (Ec. x. 13); give account (Mat. xii. 36). Punishment for (Deu. xix. 16-21; Ps. ci. 5).

III. Illustrations.—(Pr. xii. 18, xxv. 18). *Examples:*—Laban's sons (Ge. xxxi. 1); Doeg (1 S. xxii. 9-11); princes of Ammon (2 S. x. 3); Ziba (2 S. xvi. 3); children of Belial (1 K. xxi. 13); enemies of the Jews (Ezr. iv. 7-16); Gashmu (Neh. vi. 6); Haman (Est. iii. 8); David's enemies (Ps. xxxi. 13); Jeremiah's enemies (Jer. xxxviii. 4); Chaldeans (Dan. iii. 8); Daniel's accusers (Dan. vi. 13); Jews (Mat. xi. 18, 19); witnesses against Christ (Mat. xxvi. 59-61); priests (Mk. xv. 3); enemies of Stephen (Ac. vi. 11); enemies of Paul, etc. (Ac. xvii. 7); Tertullus (xxiv. 2, 5).

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TRUE RELIGION.

[Slander.]

IV. Moral and Religious Suggestions.—"The worthiest people are the most injured by s., as we usually find that to be the best fruit wh. the birds have been pecking at." (*Swift.*)

"Malicious slander never would have leisure
To search, with prying eyes, for faults abroad
If all, like me, consider'd their own hearts,
And wept the sorrows which they find at home." (*Rowe.*)

"The world with calumny abounds,
The whitest virtue slander wounds;
There are whose joy is, night and day,
To talk a character away.
Eager from rout to rout they haste,
To blast the generous and the chaste,
And, hunting reputation down,
Proclaim their triumphs through the town." (*Pope.*)

"Slander, the foulest whelp of sin. The man
In whom this spirit entered was undone;
His tongue was set on fire of hell; his heart
Was black as death; his legs were faint with haste
To propagate the lie his soul had framed;
His pillow was the peace of families
Destroyed, the sigh of innocence reproached,
Broken friendships, and the strife of brotherhoods.
Fools only in his company were seen,
And those forsaken of God, and to themselves
Given up. The prudent shunned him and his house
As one who had a deadly, mortal plague." (*Pollok.*)

"The tongue of the slanderer is a devouring fire, which tarnishes whatever it touches; which exercises its fury on the good grain, equally as on the chaff; on the profane as on the sacred; which, wherever it passes, leaves only desolation and ruin; digs even into the bowels of the earth, and fixes itself on things the most hidden; turns into vile ashes what only a moment before had appeared to us so precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume, and sometimes sparkles and delights before it destroys." (*Massillon.*) In the drop of venom which distils from the sting of the smallest insect, or the spikes of the nettle-leaf, there is concentrated the quintessence of a poison so subtle that the microscope cannot distinguish it, and yet so virulent that it can inflame the blood, irritate the whole constitution, and convert the whole day and night into restless misery: so it is sometimes with the word of the slanderers." (*F. W. Robertson.*)

V. Practical Hints.—If you cannot to a man's advantage speak the truth, be silent. "When the Senate informed Augustus of what some had said of him, 'Tush,' said he, 'we are not at leisure to listen to every slander that's raised of us.' A Christian should be (as is said of Severus the Emperor) careful of what is to be done by him, but careless of what is said of him." (*Venning.*)

Conscientiousness.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"There is a principle of reflection in men by wh. they dis. betw., approve and disapprove of, their own actions. We are plainly constituted such sort of creatures as to reflect upon our own natures. The mind can take a view of what passes within itself, its propensions, aversions, passions, affections, as respecting such objects and in such degrees; and of several actions consequent thereupon. In this survey it approves of one and disapproves of another, and towards another it is affected in neither of these ways, but is quite indifferent. This principle in man, by wh. he approves or disapproves his heart, temper, and actions; it is called *conscience*; and this is the strict sense of the word, though sometimes it is used to take in more." (*Bp. Butler*.) "Conscience is the centre of the soul, to wh. all moral good and evil has a tendency; it is an internal supervisor and guardian wh. a man always carries in his bosom." (*Bates*.) "C. is a Latin word (though with an English termination), and according to the very notation of it imports a *double* or *joint* knowledge: to wit, one of a divine law or rule, and the other of a man's own action; and so is properly the application of a general law to a particular instance of practice." (*South*.) "C. is a clock, wh. in one man strikes aloud and gives warning; in another the hand points silently to the figure, but strikes not; meantime, hours pass away, and death hastens, and aft. death comes judgment." (*Jer. Taylor*.) "God's whisper." "A bosom friend." "The rewarder of virtue and avenger of crime." "The mind's finger-post." "A dog that won't be muzzled." "The bailiff in possession of our civil actions." "The still, small voice that always whispers duty." "The police of the mind." "The check-string of the passions." "A bee that never stings the wrong person." "Mercy rapping at the door of sin." "A friend too often left repining on the couch of indifference." "The book wherein, when death is near, we see all our sins written in characters of fire." "The touchstone of the human soul, that unerringly distinguishes vice from virtue." "A cable which, unless broken by overstraining, keeps the vessel secure in port." "A mirror which God has placed within us, in which our thoughts and actions are clearly reflected." "A glass, reflecting with so much truth as to startle its beholder." "The priestess Truth in the temple of the soul." (*Fam. Friend*.) "God's vicegerent in the soul." (*Buchan*.) "The pulse of reason." (*Coleridge*.)

II. Bible Refs. to Conscience.—Witnesses (Pr. xx. 27; Ro. ii. 15); accuses (Ge. xlii. 21; 1 S. xxiv. 5; Mat. xxvii. 3; Lu. ix. 7); the approval of (Job xxvii. 6; Ac. xxiv. 16; Ro. ix. 1, xiv. 22); the blood of Christ can purify (Heb. ix. 14, x. 2-10, 22); keep the faith in purity of (1 Tim. i. 19, iii. 9); of saints (Heb. xiii. 18; 1 Pet. iii. 16, 21); submit to authority for (Ro. xiii. 5); suffer for (1 Pet. ii. 19); testimony of (2 Cor. i. 12; 1 Jo. iii. 21); of others (Ro. xiv. 21;

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Conscientiousness.

1 Cor. x. 28-32); ministers should commend themselves to that of their people (2 Cor. iv. 2, v. 11); of the wicked (1 Tim. iv. 2; Tit. i. 15); a false guide unless spiritually enlightened (Ac. xxiii. 1, xxvi. 9).

III. Moral and Religious Suggestions.—“He that will not hearken to the warnings of c. must feel the woundings of c.”

“Severe decrees may keep our tongues in awe,

But to our thoughts what edict can give law?

Even you yourself to your own breast shall tell

Your crimes, and your own conscience be your hell.” (Dryden.)

“He who takes c. for his guide will not easily lose his way.” “A good c. is to the soul what health is to the body; it preserves a constant ease and serenity within us, and more than countervails all the calamities and afflictions wh. can possibly befall us.” (Addison.) “Many a lash in the dark doth c. give the wicked.” “A man who sells his c. for his interest, will sell it for his pleasure.” (Edgeworth.) “On the everlasting tables of c. and memory is engraven whatever we have done, or wished, or attempted, or neglected to do.”

“Conscience, what art thou? thou tremendous power!

Who dost inhabit us without our leave,

And art within ourselves, another self—

A master self, that loves to domineer,

And treat the monarch frankly as the slave.

How dost thou light a torch to distant deed,

Make the past present, and the future frown!” (Young.)

Conscientious comes from *conscience*, and marks the quality of having a nice conscience. *Scrupulous*, from *scruple*, signifying the quality of having a scruple. *Scruple*—in Latin, *scrupulus*—a little hard stone, which in walking gives pain. *Conscientious* is to scrupulous as the whole to a part. A *conscientious* man is so altogether; a *scrupulous* man may have only particular scruples; the one is, therefore, always taken in a good sense, and the other at least in an indifferent, if not a bad sense. A *conscientious* man does nothing to offend his *conscience*, but a *scrupulous* man has often his scruples on trifling or minor points: the Pharisees were scrupulous without being *conscientious*; we must, therefore, strive to be conscientious without being over-scrupulous.” (Crabb.) “George III. was requested by Mr. Pitt to make Paley a bishop. The king refused; and taking down the ‘Moral Philosophy’ from a shelf, he showed Pitt the passage on which he justifies subscription to articles not fully credited. ‘This,’ said the king, ‘is my reason for not making him a bishop.’”

IV. Practical Hints.—1. Seek a tender conscience. 2. Habit, long indulged in, will render c. insensible; as the blacksmith, by practice, will handle hot iron without injury. 3. Seek an enlightened c., and walk by its rule. 4. Bring c. to bear in small matters, that it may not fail in great affairs. 5. Put c. into speech as well as action. 6. Thank God for this constant friend and remembrancer. 7. An ordinary c. not a safe guide. 8. Watch against the c. becoming seared and unfeeling. 9. “A good c. is better than two witnesses; it will consume your grief as the sun dissolves ice. It is a spring when you are thirsty, a staff when you are weary, a screen when the sun burns you, a pillow in death.” (Zhenag.)

Humility.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"Greatness in simplicity." "The result of a deep acquaintance with our own hearts." "The publican's prayer."

"Man in his loftiest attitude, because leaning most on the help of



heaven." "The keystone of Christianity's arch."

"A beautiful centre fr. wh. every

other virtue radiates." "The dress-

coat of pride." "The low, but

broad and deep foundation of every

virtue." "The best evidence of

real religion, as

arrogance, self-con-

ceit, and preten-

sion, are the infallible criteria of a pharisaical devotion." "It is the first lesson we learn fr. reflection, and self-distrust the first proof we give of having obtained a knowledge of ourselves." (*Zimmerman.*)

II. Bible Refs. to Humility.—Necessary (Mic. vi. 8); Christ an example (Mat. xi. 29; Jo. xiii. 14, 15; Phil. ii. 5-8); saints (Ps. xxxiv. 2). *They who have*, regarded by God (Ps. cxxxviii. 6; Is. lxvi. 2); and heard (Ps. ix. 12, x. 17); enjoy the presence of God (Is. lvii. 15); are delivered (Job xxii. 29); and lifted up (Lu. xiv. 11, xviii. 14; Jas. iv. 10); greatest in Christ's kingdom (Mat. xviii. 4); receive more grace (Pr. iii. 34; Jas. iv. 6); upheld (Pr. xviii. 12, xxix. 23); before honour (xv. 33); leads to riches, etc. (xxii. 4). *Saints should* put on (Col. iii. 12); be clothed with (1 Pet. v. 5); walk with (Eph. iv. 1, 2); beware of false (Col. ii. 18, 23); afflictions produce (Lev. xxvi. 41; Deu. viii. 3; Lam. iii. 20); want of (2 Ch. xxxiii. 23, xxxvi. 12; Jer. xlv. 10; Dan. v. 22); temporal judgments averted by (2 Ch. vii. 14, xii. 6, 7); excellency of (Pr. xvi. 19; Mat. v. 3).

III. Illustrations.—*Examples:* Abraham (Ge. xviii. 27); Jacob (xxxii. 10); Moses (Ex. iii. 11, iv. 10); Joshua (Jos. vii. 6); Gideon (Jud. vi. 15); David (1 Ch. xxix. 14); Hezekiah (2 Ch. xxxii. 26); Manasseh (xxxiii. 12); Josiah (xxxiv. 27); Job (Job xl. 4, xlii. 6); Isaiah (Is. vi. 5); Jeremiah (Jer. i. 6); John the Baptist (Mat. iii. 14); centurion (viii. 8); woman of Canaan (xv. 27); Elizabeth (Lu. i. 43); Peter (v. 8); Paul (Ac. xx. 19).

A celebrated philanthropist having bidden a lady draw on him for any amount, on behalf of an orphan child, she said, "As soon as the child is old enough I will teach him to thank you." "Stop," said the good man,

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[Humility.

"you are mistaken; we do not thank the clouds for rain. Teach the child to look higher, and to thank Him who gives both the clouds and the rain." St. Augustine, being asked, What is the first thing in religion? replied, Humility; And what is the second? Humility; And what is the third? Humility. Soon after Paul was converted he declared himself "unworthy to be called an *apostle*." As time rolled on, and he grew in grace, he cried out, "I am less than the least of all *saints*." And just before his martyrdom, when he had reached the stature of a perfect man in Christ, his exclamation was, "I am the chief of sinners." St. Augustine used to say, "The sufficiency of my merit is to know that my merit is insufficient." "Consciousness is confined to the actions of the mind, being nothing else but that knowledge of itself which is inseparable from every thought and voluntary motion of the soul. Conscience extends to all human actions, bodily as well as mental. Consciousness is the knowledge of the existence; conscience of the moral nature of actions. Consciousness is a province of metaphysics; conscience of morality." (*Buck*.) "A man of integrity will never listen to any reason against conscience." (*Art of Thinking*.) "A guilty conscience is like a whirlpool, drawing in all to itself which could otherwise pass by." (*Fuller*.)

IV. Moral and Religious Suggestions.—"Search others for their virtues, and thyself for thy vices." (*T. Fuller*.) "H. is the truest abstinence in the world. It is abstinence fr. self-love and self-conceit, the hardest and severest abstinence. It is abstinence fr. vaunting our own praise and exploits, and lessening the merits of other men. It is abstinence fr. ambition and avarice—the strongest propensities in our nature; and, consequently, it is the severest mortification and the noblest self-denial." (*Delany*.)

"The saint that wears heaven's brightest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends;
Nearest the throne itself must be
The footstool of humility." (*Montgomery*.)

IV. Practical Hints.—1. Jesus a pattern of H. 2. God dwells with the humble.

"Thou high and lofty One, afar
Beyond creation's farthest star,
Inhabiting eternity—the high
And holy palace of the sky;
Oh! am I not too low for Thee
To stoop to visit, and to dwell
with me?
A still, small whisper answers, No,

His chosen dwelling is below;
Within the contrite sinner's breast,
'Mid tears and sighs, He loves to
rest;
And they who tremble at His word,
In praise and supplication shall be
heard."

"Humility leads to the highest distinction, because it leads to self-improvement. Study your own characters; endeavour to learn to supply your own deficiencies; never assume to yourselves qualities which you do not possess; combine all this with energy and activity, and you cannot predicate of yourselves, nor can others predicate of you, at what point you may arrive at last." (*Sir B. Brodie*.)

I. Proofs.—1. **UNIVERSAL CONSCIOUSNESS.**—How has it come to pass that in all nations, at all times, there has been a universal belief in the existence of a God? “The notion of a God,” says Archbp. Tillotson, “is so inseparable fr. human nature, that to obliterate the one you must destroy the other.” And Coleridge observes, “In legitimacy of conclusion, strong and unexceptionable is the argument fr. universality of belief.” (See also Charnock, vol. i. 1.) 2. **ARGUMENT FR. DESIGN.** A watch bears the marks of contrivance, being made for a purpose; it therefore did not come by chance, but originated with an intelligent contriver. So nature bears the marks of an intelligent mind contriving, etc. (*this argument is adopted and elaborated in Paley’s Nat. Theo.*) 3. **HARMONY, EXTENT, AND UNITY OF CREATION.** A number of his officers having one evening denied the existence of God, Bonaparte said, “Gentlemen, your arguments are very fine; but who made all those worlds beaming so gloriously above us? can you tell me that?” An Arab, when one day the question was put, “How do you know there is a God?” turned with apparent indignation upon the questioner, and replied, “How do I know whether a man or a camel passed my tent last night?” His own footprints are the best evidence of the existence and character of Jehovah. 4. **THE VASTNESS OF HUMAN DESIRES.** (*Charnock, i. 36*). “If God were not a necessary Being of himself, he might almost seem to be made for the use and benefit of man.” (*Tillotson, ser. 93, 1712*). 5. **NECESSARY EXISTENCE.** The argument, *à priori*, though less popular, will by many be thought more conclusive (*see Gillespie: the Russel edition*). While the evidences of the existence of a God are so strong and various, none can demonstrate the non-existence of God. “The wonder, then, turns on the great process by which a man could grow to the immense intelligence which can know that there is no God. What ages and what lights are requisite for this attainment! This intelligence involves the very attributes of Divinity, while a God is denied. For unless this man is omnipresent, unless he is this moment in every place in the universe, he cannot know but that there may be in some place manifestations of a Deity, by which even he would be overpowered. If he do not know absolutely every agent in the universe, the one that he does not know may be God. If he be not himself the chief agent in the universe, and does not know what is so, that which is so may be God. If he be not in absolute possession of all the propositions that constitute universal truth, the one which he wants may be that there is a God. If he cannot with certainty assign the cause of all that he perceives to exist, that cause may be God. If he do not know everything that has been done in the immeasurable ages that are past, some things may have been done by a God. Thus, unless he know all things, that is, precludes all other divine existence, by being Deity himself, he cannot know that the Being whose existence he

rejects does not exist. But he *must know* that he does not exist, else he deserves equal contempt and compassion for the temerity with which he firmly avows his rejection, and acts accordingly." (*Foster.*)

II. Bible Refs. to God.—*Existence and nature*: God is a Spirit (Jo. iv. 24; 2 Cor. iii. 17). *Is said to be light* (Is. lx. 19; Jas. i. 17; 1 Jo. i. 5); *love* (iv. 8, 16); *invisible* (Job xxiii. 8, 9; Jo. i. 18, v. 37; Col. i. 15; 1 Tim. i. 17); *unsearchable* (Job xi. 7, xxxvii. 23; Ps. cxlv. 3; Is. xl. 28; Ro. xi. 33); *incorruptible* (i. 23); *eternal* (Deu. xxxiii. 27; Ps. xc. 2; Rev. iv. 8-10); *immortal* (1 Tim. i. 17, vi. 16); *omnipotent* (Ge. xvii. 1; Ex. vi. 3); *omniscient* (Ps. cxxxix. 1-6; Pr. v. 21); *omnipresent* (Ps. cxxxix. 7; Jer. xxiii. 23); *immutable* (Ps. cii. 26, 27; Jas. i. 17); *only-wise* (Ro. xvi. 27; 1 Tim. i. 17); *glorious* (Ex. xv. 11; Ps. cxlv. 5); *most high* (lxxxiii. 18; Ac. vii. 48); *perfect* (Mat. v. 48); *holy* (Ps. xcix. 9; Is. v. 16); *just* (Deu. xxxii. 4; Is. xlv. 21); *true* (Jer. x. 10; Jo. xvii. 3); *upright* (Ps. xxv. 8, xcii. 15); *righteous* (Ezr. ix. 15; Ps. cxlv. 17); *good* (xxv. 8, cxix. 68); *great* (2 Ch. ii. 5; Ps. lxxxvi. 10); *gracious* (Ex. xxxiv. 6; Ps. cxvi. 5); *faithful* (1 Cor. x. 13; 1 Pet. iv. 19); *merciful* (Ex. xxxiv. 6, 7; Ps. lxxxvi. 5); *long-suffering* (Nu. xiv. 18; Mic. vii. 18); *jealous* (Jos. xxiv. 19; Nah. i. 2); *compassionate* (2 K. xiii. 23); *a consuming fire* (Heb. xii. 29). *None beside Him* (Deu. iv. 35); *Is. xlv. 6*); *before Him* (xliii. 10); *like to Him* (Ex. ix. 14; Deu. xxxiii. 26; 2 S. vii. 22; Is. xlv. 5, 9; Jer. x. 6). *Good but He* (Mat. xix. 17). *Fills heaven and earth* (1 K. viii. 27; Jer. xxiii. 24). *Worshipped in spirit and in truth* (Jo. iv. 24).

III.—Moral and Religious Suggestions.—"While earthly objects are exhausted by familiarity, the thought of God becomes to the devout man continually brighter, richer, vaster; derives fresh lustre fr. all that he observes of nature and Providence, and attracts to itself all the glories of the universe. The devout man, especially in moments of strong religious sensibility, feels distinctly that he has found the true happiness of man. He has found a being for his veneration and love, whose character is inexhaustible, who, aft. ages shall have passed, will still be uncomprehended in the extent of his perfections, and will still communicate to the pure mind stronger proofs of his excellence, and more intimate signs of his approval." (*Channing.*) "*Infidel Writers in England.*—Because half-a-dozen grasshoppers under a fern make the field ring with their importunate chink, while thousands of great cattle repose beneath the shade, chew the cud, and are silent, pray do not imagine that those who make the noise are the only inhabitants of the field; that of course they are many in number; or that, after all, they are other than the little shrivelled, meagre, hopping, though loud and troublesome, insects of the hour." (*Burke.*)

IV. Practical Hints.—1. "Man's chief end is to glorify God, and to enjoy Him for ever" (1 Cor. x. 31; Ps. lxxiii. 25). 2. The existence of an atheist does not disprove the universality of belief in existence of God: it but *ill.* the truth that the rule is proved by exceptions. "It is not enough to have *objects*, and *eyes* to see, but you must have *light* too." (*Donne.*)

I. Doctrinal.—"By 'an attribute' we denote some perfection or quality belonging to the nature of God, and thus 'an attribute' is very different from a mere name, which does not necessarily nor often express any such quality, whilst 'an attribute' always does. Thus the titles, 'Almighty,' 'Everlasting,' 'Ever-living,' 'Merciful,' and so on, are all used to express qualities or perfections belonging to the Deity—the qualities of unlimited power, unbounded duration, perpetual life, fulness of mercy, and so on; and these qualities are called attributes." The As. of God are usually regarded as *natural* and *moral*. We now discuss the NATURAL As., as *spirituality—invisibility—eternity—infinity—omnipresence—omnipotence—omniscience—immutability*.

Bible References to Natural Attributes.—[*Spirituality and Invisibility.*] (Ex. xxxiii. 20; Job ix. 11; Is. xl. 18; Jo. i. 18, iv. 24, v. 37, vi. 46; Ro. i. 20; Col. i. 15; 1 Tim. i. 17, vi. 16; Heb. xi. 27; 1 Jo. iv. 12). [*Eternity.*] (Ex. iii. 14, 15; Deu. xxxii. 40; Job xxxvi. 26; Ps. ix. 7; Is. xxvi. 4; Jer. x. 10; Lam. v. 19; Dan. iv. 3-34; Hab. i. 12, iii. 6; Ro. i. 20; 2 Pet. iii. 8; Rev. i. 4, 8). [*Infinity and Incomprehensibility.*] (Ex. iii. 14; 2 S. xxii. 12; 1 K. viii. 12, 27; 2 Ch. ii. 6, vi. 1; Job v. 9, xi. 7-9, xxvi. 14, xxxvi. 26, xxxvii. 5, 23; Ps. xviii. 11; Ecc. iii. 11; Is. xl. 12-17; Nah. i. 3; Hab. iii. 10; Ro. xi. 33, 34; Ep. i. 23). [*Omnipresence.*] (Ge. xvi. 13; 1 K. viii. 27; Ps. cxxxix. 1-12; Jer. xxiii. 23, 24; Ac. xvii. 27, 28). [*Omnipotence.*] (Ge. xvii. 1; Ex. vi. 3; Deu. iii. 24; 2 S. xxii. 33; 1 Ch. xvi. 27; 2 Ch. xx. 6; Job ix. 4, 12, 13, 19; Ps. xxi. 13; Ecc. vi. 10; Is. xl. 29; Jer. xxxii. 17-19, 27; Ez. xxii. 14; Dan. ii. 20; Hab. iii. 4; Mat. xix. 26; Lu. i. 37; 1 Cor. i. 25; Ep. iii. 20, 21; Rev. i. 8). [*Omniscience.*] *General* (1 S. ii. 3; Job xii. 13, 16; Ps. xxxiii. 13, 14; Pr. xv. 3, xxii. 12; Is. xl. 14, 28; Dan. ii. 22; Ac. xv. 18; Ro. xi. 33; Heb. iv. 13; 1 Jo. iii. 20); *seen in foreknowledge and revelation* (Ge. xl. 8; Ex. iii. 19; Deu. xxix. 29; Job xxiv. 1; Ps. cxxxix. 1, 2; Ec. xii. 14; Is. xlii. 9; Ez. xxxviii. 10; Dan. ii. 28, 29, 47; Mat. x. 26; Mk. xiii. 32; Ac. i. 7; Ro. ii. 16; 1 Cor. iv. 5). *Knowledge of human thoughts* (Ge. xx. 6; Deu. xxxi. 20, 21; 1 S. xvi. 7; 1 K. viii. 39; 2 Ch. vi. 30; Job x. 4; Ps. vii. 9, xi. 4, xix. 14, xxxviii. 9, xlv. 21, xciv. 11, cxxxix. 23, 24; Pr. xv. 11, xvii. 3, xxi. 2; Is. lxvi. 18; Jer. xvii. 10, xx. 12; Ez. xi. 5; Am. iv. 13; Mat. xi. 6). *Of human character* (Ge. vii. 1; Ex. xxxii. 9; Job xi. 11; Ps. xiv. 2; Pr. xxiv. 12, 17, 18; Mal. iii. 16; 2 Tim. ii. 9). *Human actions, etc.* (Deu. ii. 7; Neh. ix. 9; Job xxxi. 4; Ps. cxxxix. 3; Pr. v. 21; Jer. xxxii. 19; Mat. vi. 8, 31, 32; Rev. iii. 15). [*Immutability.*] (Nu. xxiii. 12; 1 S. xv. 29; Job xxiii. 13; Ps. xxxiii. 11, cxix. 89-91; Is. lix. 1; Mic. ii. 7; Mal. iii. 6; Jas. i. 17).

III. Moral and Religious Suggestions.—One of the most anc. representations of God was the figure of an eye upon a sceptre, to sig. that God *sees* and *rules* all. The Egyptian hieroglyphic was a winged globe and a serpent coming out of it: the *globe* = God's eternity: the *wings* = His active power; and the *serpent* = His wisdom. The Thracian emblem was a sun with three beams; one shining upon a sea of ice and melting it; another upon a rock, and melting it; and a third upon a dead

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[God—Attributes, No. 1.

man, and putting life into him. (*Bowes.*) "As the human mind is finite, and conceives by defining the limits of its thought, and as God is known to us to be infinite, it is evident that the human mind can never be capable of conceiving God adequately as He is, or of defining His being." (*Hodge.*) "God is known to us by certain *As.*, or modes of being, the conception of wh. may be possible to us, and wh. truly represent Him as far as they go. We conceive of ea. of these *As.* as possessed by God in a degree to wh. we put no limits, and to wh. we know that no limits can be assigned." (*Ibid.*) "'How many gods are there?' was once said to a little boy. 'One.' 'How do you know there is only one?' 'Because there is no room for any more, for the one God fills heaven and earth.'" (*Bate's Ency.*) "Power is that glorious attribute of God Almighty which furnishes the rest of His perfections. 'Tis His omnipotence that makes His wisdom and goodness effectual, and succeed to the length of His will. Thus, His decrees are immutable, and His counsels stand; this secures His prerogative, and guards the sovereignty of His being: 'twas His power which made His ideas fruitful, and struck the world out of His thoughts. 'Twas this that answered the model of the creation, gave birth to time and nature, and brought them forth at His first call: thus, He spake the word, and they were made; He commanded, and they were created. 'Tis the divine power which is the basis of all things; which constitutes the vigour of the second causes, and keeps the sun and moon in repair. This holds every thing constant to appointment, and true to the first plan; thus, the revolutions of the seasons, the support of animals, the perpetuity of species, is carried on and maintained. Without this, things would soon run riot, and ramble out of distinction; the succours of life would be cut off, and nature drop into decay. Omniscience and goodness, without a corresponding power, would be strangely short of satisfaction; to know everything, without being able to supply defects and remedy disorders, must prove an unpleasant speculation; to see so many noble schemes languish in the mind and prove abortive; to see the most consummate wisdom, the most generous temper, fettered and disarmed, must be a grievance: but when omnipotence comes into the notion, the grandeur is perfect and the pleasure entire." (*Jeremy Collier.*)

IV. Practical Hints.—1. "God is here, let us adore," etc. 2. God *sees* us and *knows* us altogether. "Thou God seest me." 3. God is here to save, comfort, bless. 4. He is *unchangeably* good, etc. 5. Do we love God? If so, do we strive to be like Him, and serve Him? "A heathen philosopher once asked a Christian, 'Where is God?' The Christian answered, 'Let me first ask you, where is He not?'" (*Arrowsmith.*)

"There is an Eye that never sleeps	There is an Arm that never tires
Beneath the wing of night;	When human strength gives way;
There is an Ear that never shuts	There is a Love that never fails
When sink the beams of night.	When earthly loves decay.

That Eye is fix'd on seraph throngs,
 That Ear is fill'd with angels' songs,
 That Arm upholds the worlds on high,
 That Love is throned beyond the sky.

I. Doctrinal.—MORAL AS. [Compassion.] “The infinite greatness of His mercy and love, whereby He relieves the miseries of His people. This perfection of Jehovah is conspicuously displayed in the gift of His Son, the revelations of His will, the bounties of His providence, the exercise of His patience, the promise of His mercy, the manifestation of His presence, and the provision of everlasting life.” (*Buck.*) [Goodness.] “The goodness of the essence of God is that acc. to wh. it is essentially in itself the Supreme and very good; fr. a participation in wh. all other things have an existence and are good, and to wh. all other things are to be referred as to their supreme end: for this reason it is called communicable (Mat. xix. 17; Jas. i. 17; 1 Cor. x. 31).” (*Arminius.*) [Love.] It is the nature of every artificer to tender and esteem his own work; and if God should not love His creatures, it would reflect some disparagement upon His workmanship, that He should make anything that He could not own. God’s power never produces anything that His goodness cannot embrace. God oftentimes, in the same man, distinguishes betw. the sinner and the creature; as a creature He can love him, while as a sinner He doth afflict him.” (*South.*) [Holiness.] “The holiness of God is not to be conceived of as one A. among others, but it is rather a general term, representing the conception of His consummate perfection and total glory. It is His infinite moral perfection crowning His infinite intelligence and power. There is a glory of ea. A. viewed abstractedly, and a glory of the whole together. The intellectual nature is the essential basis of the moral: infinite moral perfection is the crown of the Godhead. Holiness is the total glory thus crowned.” (*Hodge.*)

II. Bible Refs. to Moral As.—[Goodness.] Part of character (Ps. xxv. 8; Nah. i. 7; Mat. xix. 17). Is great (Neh. ix. 35; Zec. ix. 17); rich (Ps. civ. 24; Ro. ii. 4); abundant (Ex. xxxiv. 6; Ps. xxxiii. 5); satisfying (Ps. lxxv. 4; Jer. xxxi. 12, 14); enduring (Ps. xxiii. 6, lii. 1); universal (Ps. cxlv. 9; Mat. v. 45). [Justice.] Part of character (Deu. xxxii. 4; Is. xlv. 21). Is plenteous (Job xxxvii. 23); incomparable (Job iv. 17); incorruptible (Deu. x. 17; 2 Ch. xix. 7); impartial (2 Ch. xix. 7; Jer. xxxii. 19); unfailing (Zep. iii. 5); undeviating (Job viii. 3, xxxiv. 12); without respect of persons (Ro. ii. 11; Col. iii. 25; 1 Pet. i. 17); the habitation of His throne (Ps. lxxxix. 14). Not to be sinned against (Jer. l. 7). Denied by the ungodly (Ez. xxxiii. 17, 20). [Truth.] Is one of His attributes (Deu. xxxii. 4; Is. lxxv. 16); always goes before His face (Ps. lxxxix. 14); He keeps for ever (Ps. cxlvi. 6). *Described as great* (Ps. lvii. 10); plenteous (Ps. lxxxvi. 15); abundant (Ex. xxxiv. 6); inviolable (Nu. xxiii. 19; Tit. i. 2); reaching to the clouds (Ps. lvii. 10); enduring to all generations (Ps. c. 5). United with mercy in redemption (Ps. lxxxv. 10). [Mercy.] Is part of His character (Ex. xxxiv. 6, 7; Ps. lxxii. 12; Jon. ii. 2; 2 Cor. i. 3). *Described as great* (Nu. xiv. 18; Is. liv. 7); rich (Ep. ii. 4); manifold (Neh. ix. 27; Lam. iii. 32); plenteous (Ps. lxxxvi. 5, 15, ciii. 8); abundant (1 Pet. i. 3); sure (Is. lv. 3; Mic. vii. 20); everlasting (1 Ch. xvi. 34; Ps. lxxxix. 28); tender (Ps. xxv. 6; Lu. i. 78);

new every morning (Lam. iii. 23); high as heaven (Ps. xxxvi. 5, ciii. 11; filling the earth (Ps. cxix. 64); over all His works (Ps. cxlv. 9). Is His delight (Mic. vii. 18). [**Long-suffering.**] Is part of His character (Ex. xxxiv. 6; Nu. xiv. 18; Ps. lxxxvi. 15). Salvation, the object of (2 Pet. iii. 15); through Christ's intercession (Lu. xiii. 8); should lead to repentance (Ro. ii. 4; 2 Pet. iii. 9); an encouragement to repent (Joel ii. 13); exhibited in forgiving sins (Ro. iii. 25). *Exercised toward His people* (Is. xxx. 18; Ez. xx. 17); the wicked (Ro. ix. 22; 1 Pet. iii. 20). Plead in prayer (Jer. xv. 15); limits set to (Ge. vi. 3; Jer. xlv. 22); ill. (Lu. xiii. 6-9). *Example:* Manasseh (2 Ch. xxxiii. 10-13); Israel (Ps. lxxviii. 38; Is. xlviii. 9); Jerusalem (Mat. xxiii. 37); Paul (1 Tim. i. 16). [**Loving-kindness.**] Is through Christ (Ep. ii. 7; Tit. iii. 4-6). *Described as great* (Neh. ix. 17); excellent (Ps. xxxvi. 7); good (Ps. lxxix. 16); marvellous (Ps. xvii. 7, xxxi. 21); multitudinous (Is. lxiii. 7); everlasting (Is. liv. 8); merciful (Ps. cxvii. 2); better than life (Ps. lxiii. 3). Consideration of the dealings of God gives a knowledge of (Ps. cvii. 43). [**Holiness.**] Is incomparable (Ex. xv. 11; 1 S. ii. 2). *Shown in His character* (Ps. xxii. 3; Jo. xvii. 11); name (Is. lvii. 15; Lu. i. 49); words (Ps. lx. 6; Jer. xxiii. 9); works (Ps. cxlv. 17); kingdom (Ps. xlvii. 8).

III. Moral and Religious Suggestions.—"He is God, the Great, the Mighty, the Tremendous, the Merciful, the Gracious, the Benign, the Wise, the Faithful, the Just, and the Virtuous. Omniscience, Omnipresence, Omnipotence, are His alone, whose Being knew no beginning, and can know no end." (*The Mishna Torah.*) "They who deride the name of God are the most unhappy of men, except those who make a trade of honouring Him. And how many of the self-styled, world-applauded holy are mere traffickers in the temple, setting so much present self-denial against so much future enjoyment."

"In having all things and not Thee, what have I?
Not having Thee, what have my labours got?
Let me enjoy but Thee, what further crave I?
And having Thee alone, what have I not?
I wish not sea nor land; nor would I be
Possessed of heaven, heaven unpossessed of Thee."

(*Quarles.*)

IV. Practical Hints.—1. Imitate the moral character of God. 2. Seek to possess His transforming spirit. 3. On Ps. lxxxvi. 5, "1. We have not to persuade or argue Him into the mind to forgive; He is ready, through what Christ has done. 2. He is ready to forgive *all* sins. 3. He is ready to forgive *all* sinners. 4. He is ready to forgive *freely*. 5. He is ready to forgive *now*."

"And can there be who doubt there is a God,
And life eternal? When the river flows,
Deny the fountain-head who will, the wave
That, curling, murmurs farthest from its source,
That source attests. Show me some well-wrought work
Of matter or of mind; though you produce
No author, I conclude that such there was,
Or this had never been, and give him praise."

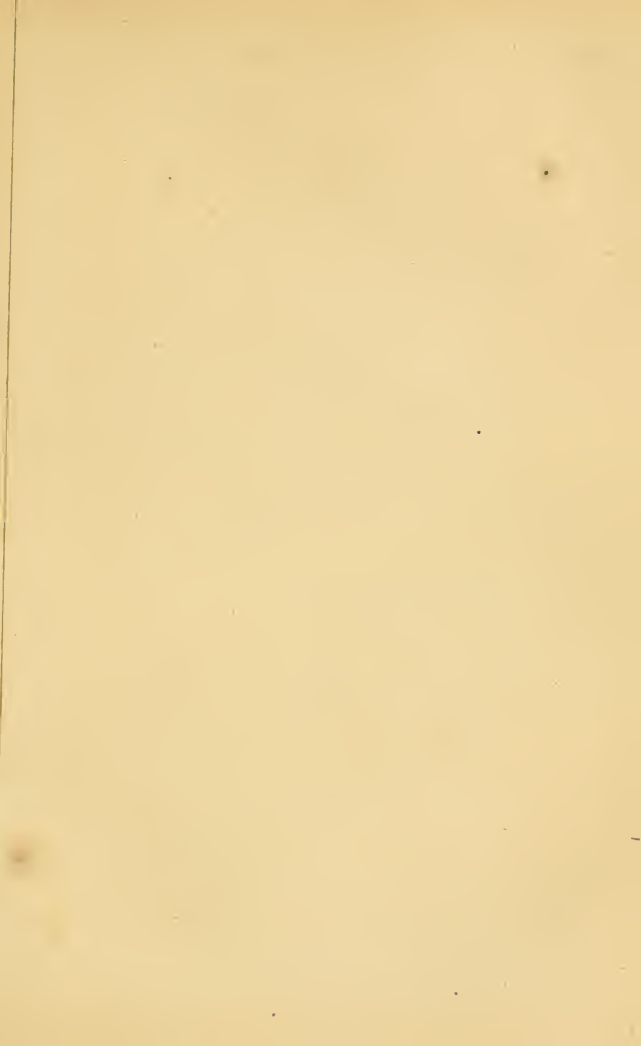
Christ—Divinity.]

TRUE RELIGION.

[Christian

I. Doctrinal.—"To create, to call something out of nothing, be it a dying spark or a blazing sun, a dew-drop cradled in a lily's bosom, or the vast ocean in the hollow of God's hand, mole-hill or mountain, the dancing motes of a sunbeam, or the rolling planets of a system, a burning seraph of a feeble glow-worm, one of the ephemera that takes wing in the morning and is dead at night, or one of the angels that sang when our Lord was born; whatever be the thing created, the power to create is God's—the act of creation His; and, therefore, since Paul says that Jesus Christ created all things, he cannot mean to depose our Lord fr. the throne of divinity, and lower God's only begotten Son to the level of a created being." (*Guthrie*) "Two gentlemen were once disputing on the divinity of Christ; one of them, who argued against it, said, 'If it were true, it certainly would have been expressed in more clear and unequivocal terms.' 'Well,' said the other, 'admitting that you believed it, were you authorised to teach it, and allowed to use your own language, how would you express the doctrine to make it indubitable?' 'I would say,' replied he, 'that Jesus Christ is *the true God*.' 'You are very happy,' replied the other, 'in the choice of your words, for you have happened to hit upon the very words of inspiration. St. John, speaking of the Son, says, 'This is **THE TRUE GOD**, and eternal life.'" (*Wilson*.)

II. Bible Refs. to Christ's Divinity.—*He is ref. to as Jehovah* (Is. xl. 3, *cf.* Mat. iii. 3); of glory (Ps. xxiv. 7-10, *cf.* 1 Cor. ii. 8; Jas. ii. 1); our *righteousness* (Jer. xxiii. 5, 6, *cf.* 1 Cor. i. 30); above all (Ps. xcvii. 9, *cf.* Jo. iii. 31); the First and the Last (Is. xlv. 6, *cf.* Rev. i. 17; Isa. xlviii. 12-16, *cf.* Rev. xxii. 13); Fellow and Equal (Zec. xiii. 7; Phi. ii. 6); of Hosts (Is. vi. 1-3, *cf.* Jo. xii. 41; Is. viii. 13, 14, *cf.* 1 Pet. ii. 8); the Shepherd (Is. xl. 10, 11; Heb. xiii. 20); for whose glory all things were created (Pr. xvi. 4, *cf.* Col. i. 16); the Messenger of the covenant (Mal. iii. 1, *cf.* Lu. ii. 27); invoked as Jehovah (Joel ii. 32, *cf.* 1 Cor. i. 2); Eternal God and Creator (Ps. cii. 24-27, *cf.* Heb. i. 8, 10-12); Mighty God (Isa. ix. 6); Great God (Hos. i. 7, *cf.* Tit. ii. 13); over all (Ro. ix. 5); true God (Jer. x. 10, *cf.* 1 Jo. v. 20); the Word (Jo. i. 1); the Judge (Ec. xii. 14, *cf.* 1 Cor. iv. 5; 2 Cor. v. 10; 2 Tim. iv. 1); Immanuel (Is. vii. 14, *cf.* Mat. i. 23); King of kings (Dan. x. 17, *cf.* Rev. i. 5, xvii. 14); Holy One (1 S. ii. 2, *cf.* Ac. iii. 14); Lord from heaven (1 Cor. xv. 47); Lord of Sabbath (Ge. ii. 3, *cf.* Mat. xii. 8); Lord of all (Ac. x. 36; Ro. i. 11-13); Son of God (Mat. xxvi. 63-67); Only-begotten Son (Jo. i. 14, 18, iii. 16, 18; 1 Jo. iv. 9); One with the Father (Jo. x. 30, 38, xii. 45, xiv. 7-10, xvii. 10); sending the Spirit, equally with Father (xiv. 16, *cf.* xv. 26); entitled to equal honour (v. 23); Owner of all things with Father (xvi. 15); unrestricted by law (v. 17); source of grace (1 Thes. iii. 11; 2 Thes. ii. 16, 17); unsearchable (Pr. xxx. 4; Mat. xi. 27); Creator of all things (Is. xl. 28; Jo. i. 3; Col. i. 16); Supporter and Preserver (Neh. ix. 6, *cf.* Col. i. 17; Heb. i. 3); possessed of fulness of Godhead (Col. ii. 9); raising dead (Jo. v. 21, vi. 40, 54); raising Himself fr. dead (ii. 19, 21, x. 18); Eternal (Is.







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TRUE RELIGION.

[Christ, Divinity.

ix. 6; Mic. v. 2, Jo. i. 1; Col. i. 17; Heb. i. 8-10; Rev. i. 8); Omnipresent (Mat. xviii. 20, xxviii. 20; Jo. iii. 13); Omnipotent (Ps. xlv. 3; Phi. iii. 21; Rev. i. 1); Omniscient (Jo. xvi. 30, xxi. 17); discerning thoughts (1 K. viii. 39, *cf.* Lu. v. 22; Ez. xxi. 5, *cf.* Jo. ii. 24, 25; Rev. ii. 23); unchangeable (Mal. iii. 6, *cf.* Heb. i. 12, xiii. 8); power to forgive (Col. iii. 13, *cf.* Mk. ii. 7, 10); Giver of pastors (Jer. iii. 15, *cf.* Eph. iv. 12-13); Husband of Church (Is. xlv. 5, *cf.* Eph. v. 25-32; Is. lxii. 5, *cf.* Rev. xxi. 2, 9); object of worship (Ac. vii. 5; 2 Cor. xii. 8, 9; Heb. i. 6; Rev. v. 12); object of faith (Ps. ii. 12, *cf.* 1 Pet. ii. 6; Jer. xvii. 5, 7, *cf.* Jo. xiv. 1); He redeems and purifies Church unto Himself (Rev. v. 9, *cf.* Tit. ii. 14); He presents the Church to Himself (Eph. v. 27, *cf.* Jude 24, 25). Saints live unto Him (Ro. vi. 11, and Gal. ii. 10, *cf.* 2 Cor. v. 15). Acknowledged by apostles (Jo. xx. 28). Acknowledged by o. t. saints (Ge. xvii. 1, *cf.* xlviii. 15, 16, xxxii. 24-30, *cf.* Hos. xii. 3-5; Jud. vi. 22-24, xiii. 21, 22; Job xix. 25-27).

III. Moral and Religious Suggestions.—1. The Divinity of Christ stamps with an infinite worth His *atonement*, as the ground of our justification and reconciliation with God; His *character*, as demanding our humble imitation; His teachings, as final in matters of faith and duty; His *advocacy* and *intercession*, as grounds of hope for our final perseverance. 2. His divinity was so evident that He is often called by Himself ‘the Son of man,’ as if His necessary humanity were likely to be overlooked. 3. In the light of His divinity, how marvellous appears His humiliation (1 Tim. iii. 16).

“To conquer and to save, the Son of God
Came to His own in great humility,
Who, wont to ride on cherub wings abroad,
And round Him wrap the mantle of the sky.
The mountains bent their necks to form His road,
The clouds dropt down their fatness from on high;
Beneath His feet the wild waves softly flowed,
And the wind kissed His garment tremblingly.
The grave unbolted half his grisly door,
(For darkness and the deep had heard His fame,
Nor longer might their ancient rule endure);
The mightiest of mankind stood hushed and tame;
And, trooping on strong wings, His angels came
To work His will, and kingdom to secure;
No strength He needed, save His Father’s name,
Babes were His heralds, and His friends the poor.” (*Heber.*)

IV. Practical Hints.—1. This Divine Saviour is present, able, and willing to save you. 2. If He does not save, who can? 3. If you reject Christ now, “what will you do in the end?” 4. On Matt. xxi. 37: (1) Last of all He sent to *you* His son, having sent to *you* other messengers to prepare for His coming to the heart. (2) He sent *Him*, a special messenger. (3) He sent *Him* with a defined expectation. (4) He will send no one else. (5) This messenger comes to teach of us many times. (6) Some coming of His will be the *last*. It may be *this* one. “*To-day*, if ye will hear His voice, harden not your hearts.”

Christ—*Offices.*]

TRUE RELIGION.

[Christian

I. Offices of Christ.—"Now Christ is offered and held forth to every particular person that expects to be saved by Him under three offices:—1. His Prophetical, 2. His Kingly, 3. His Sacerdotal; in



wh. acc. I give you not only the number of His offices, but also their order as they stand related to us. And this order and economy of them is founded upon the very nature of the thing, and the natural order of religious actions. For in the procedure of nature there must be—1. The knowledge of a duty; 2. The performance of it; 3. The reward. Correspondent to these is the economy of Christ's offices; for, 1. By Christ's prophetic office, revealing His mind to us, we come to know His will. 2.

Then, by His kingly office, ruling and governing us, we come to yield obedience to that will. 3. And thirdly, by His sacerdotal, or priestly office, we come to receive the fruit of that obedience in our justification and salvation. For we must not think that our obedience is rewarded with eternal life for its own merit, but it is the merit of Christ's sacrifice that procures this reward to our obedience." (*South.*)

II. Bible Refs. to Christ as—[Priest.] Appointed (Heb. iii. 1, 2, v. 4, 5); order of Melchizedek (Ps. cx. 4, *cf.* Heb. v. 6, vi. 20, vii. 15, 17); superior to Aaron (vii. 11, 16, 22, viii. 1, 2, 6); consecrated (vii. 20, 21); unchangeable (vii. 23, 28); purity (vii. 26, 28); faithful (iii. 2); needed no sacrifice (vii. 27); Himself a sacrifice (ix. 14, 26); sacrifice superior (ix. 13, 14, 23); sacrifice once (vii. 27); made reconciliation (ii. 17); obtained redemption (ix. 12); entered heaven (iv. 14, x. 12); sympathizes with saints (ii. 18, iv. 15); intercedes (vii. 25, ix. 24); blesses (Nu. vi. 23-26, *cf.* Ac. iii. 26); on His throne (Zec. vi. 13); an encouragement (Heb. iv. 14). *Type:* Melchizedek (Ge. xiv. 18-20); Aaron, &c. (Ex. xl. 12-15). [Prophet.] Foretold (Deu. xviii. 15, 18; Is. lii. 7; Nah. i. 15); anointed (Is. xlii. 1, lxi. 1, *cf.* Lu. iv. 18; Jo. iii. 34); knows and reveals God (Mat. xi. 27; Jo. iii. 2, 13, 34, xvii. 6, 14, 26; Heb. i. 1, 2); His doctrine of the Father (Jo. viii. 26, 28, xii. 49, 50, xiv. 10, 24, xv. 15, xvii. 8, 16); preached, worked miracles (Mat. iv. 23, xi. 5; Lu. iv. 43); foretold (Mat. xxiv. 3-35; Lu. xix. 41-44); faithful

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[Christ—Offices.

(Lu. iv. 43; Jo. xvii. 8; Heb. iii. 2; Rev. i. 5, iii. 14); wise (Lu. ii. 40, 47, 52; Col. ii. 3); mighty in deed and word (Mat. xiii. 54; Mk. i. 27; Lu. iv. 32; Jo. vii. 46); meek (Is. xlii. 2; Mat. xii. 17-20); God commands to hear (Deu. xviii. 15; Ac. iii. 22); God will visit neglect of (Deu. xviii. 19; Ac. iii. 23; Heb. ii. 3). *Type*: Moses (Deu. xviii. 15). [King.] Foretold (Nu. xxiv. 17); glorious (Ps. xxiv. 7-10; 1 Cor. ii. 8); supreme (Ps. lxxxix. 27; Rev. i. 5); sits in the throne of God (iii. 21); David (Is. ix. 7; Ez. xxxvii. 24, 25); is King of Zion (Ps. ii. 6; Is. lii. 7); kingdom righteous (Ps. xlv. 6, *cf.* Heb. i. 8, 9); everlasting (Dan. ii. 44; Lu. i. 33); universal (Ps. ii. 8; Rev. xi. 15); not of world (Jo. xviii. 36); saints subjects (Col. i. 13; Rev. xv. 3); saints receive a kingdom (Lu. xxii. 29, 30; Heb. xii. 28). *Acknowledged* (Mat. ii. 2; Jo. i. 49; Lu. xix. 38); by Himself (Mat. xxv. 34; Jo. xviii. 37); written on cross (Jo. xix. 19); Jews shall seek (Hos. iii. 5); saints behold (Is. xxxiii. 17; Rev. xxii. 3, 4); kings do homage (Ps. lxxii. 10; Is. xlix. 7); shall overcome enemies (Ps. cx. 1; Mk. xii. 36; 1 Cor. xv. 25; Rev. xvii. 14). *Types*: Melchizedek (Ge. xiv. 18); David (1 S. xvi. 1, 12, 13, *cf.* Lu. i. 32).

III. Moral and Religious Suggestions.—[King.] A king is usually: 1. Of royal descent (Col. i. 15; Heb. i. 6). 2. Has great qualifications, "treasures of wisdom, etc." 3. Elected (Ps. lxxxix. 19). 4. Anointed (xlv. 7; Is. lxi. 1, 3). 5. Proclaimed (1 S. x. 24; Lu. ii. 11). 6. Has a great retinue—angels. 7. Has subjects—Christians. 8. Governs by laws—Gospel. 9. Has often rebels, so has Christ. 10. Has great dominions. 11. Has a crown and sceptre, "many crowns," "sceptre of righteousness." 12. Has ambassadors (2 Cor. v. 20). (*Keach.*) [Priest.] The H.-priest had to do four things. 1. Kill the beasts. 2. Enter with the blood into Holy of holies. 3. Sprinkle mercy-seat. 4. Kindle the incense, and with smoke of it cause a cloud to arise over the mercy-seat, and so the atonement was made (Lev. xvi. 11-16). So Christ: 1. Was offered up in sacrifice. 2. Is gone up into heaven. 3. Spreads His blood before His Father. 4. Makes intercession. "When Esculus was accused for some impiety, his brother stood up for him, and showed the magistrates how he had lost his hand in the service of the state, and so obtained his pardon; thus, when satan accuseth the saints, or when the justice of God lays anything to their charge, Christ shows His own wounds, and by virtue of his sufferings He answers all the challenges of the law, and counterworks satan's accusations." (*Watson.*) [Prophet.] He not only opened the Scriptures, but the understanding also (Lu. xxiv. 45, *cf.* Is. xlviii. 17).

IV. Practical Hints.—Christ sustains these offices for *us*. How are we related to each one? Are we taught by this Prophet—ruled by this King—interceded for by this Priest? Otherwise—so far as we are concerned—Christ might as well not sustain these offices. But how are we to be saved if we slight Him?

"The golden censer in His hand,
He offers hearts from every land,
Tied to His own by gentlest band
Of silent love:
About Him wingéd blessings stand,
In act to move." (*Keble.*)

Christ—Titles.]

TRUE RELIGION.

[Christian

I. Fulness of Christ.—This is *ill.* by His many and various Ts. No one exhibits the whole of Christ and of His relations. The *whole* must be studied—as rays of glory meeting in the sun of righteousness; and *each* must be followed out to its legitimate issues if we would know Him.



PRIEST.

“For this is part of the glory of Christ as comp. with His servants, as comp. with the chiefest of His servants, that He alone stands in the centre of humanity, the one completely harmonious man, unfolding all wh. was in that humanity *equally* upon all sides, *fully* upon all sides, the only one in whom the real and ideal met, and were absolutely at one. Every other man has idiosyncrasies, characteristics—some features, that is, of his character more strongly marked than others, fitnesses for one task rather than for another, more genial powers in one direction than in others. Nor are even the greatest, a St. Paul or a St. John, exempted from this law; but, according to this law, are made

to serve for the kingdom of God.” (*Trench*).

II. Titles of Christ.—Adam (1 Cor. xv. 45). Almighty (Rev. i. 8). Amen (Rev. iii. 14). Alpha and Omega (Rev. i. 8, xxii. 13). Advocate (1 Jo. ii. 1). Angel (Ge. xlviii. 16; Ex. xxiii. 20, 21); of Lord (Ex. iii. 2; Jud. xiii. 15-18); of God's presence (Is. lxiii. 9). Apostle (Heb. iii. 1). Arm of Lord (Is. li. 9, liii. 1). Author and Finisher of Faith (Heb. xii. 2). Potentate (1 Tim. vi. 15). Beginning of Creation (Rev. iii. 14). Branch (Jer. xxiii. 5; Zec. iii. 8, vi. 12). Bread of life (Jo. vi. 35, 48). Breaker (Mic. ii. 13). Captain of Lord's host (Jos. v. 14, 15); of salvation (Heb. ii. 10). Shepherd (1 Pet. v. 4; Jo. x. 14). Christ (Lu. ix. 20). Consolation (ii. 25). Corner-stone (Eph. ii. 20; 1 Pet. ii. 6). Commander (Is. lv. 4). Counsellor (ix. 6). David (Jer. xxx. 9; Ez. xxxiv. 23). Day-spring (Lu. i. 78). Deliverer (Ro. xi. 26). Desire of all nations (Hag. ii. 7). Door (Jo. x. 7). Elect (Is. xlii. 1). Emmanuel (Is. vii. 14, *cf.* Mat. i. 23). Eternal life (1 Jo. i. 2, v. 20). Everlasting Father (Is. ix. 6). Faithful witness (Rev. i. 5, iii. 14). First and last (Rev. i. 17, ii. 8). First-begotten of dead (Rev. i. 5). Forerunner (Heb. vi. 20). God (Is. xl. 9; Jo. xx. 28); blessed for ever (Ro. ix. 5); fellow (Zec. xiii. 7). Glory of Lord (Is. xl. 5). High Priest (Heb. iv. 14). Governor (Mat. ii. 6). Head of Church (Eph. v. 23; Col. i. 18). Heir (Heb. i. 2). Holy Child Jesus (Ac. iv. 30); one (Ps. xvi. 10, *cf.* Ac. ii. 27, 31); one of God (Mk. i. 24); one of Israel (Is. xli. 14). Horn of salvation (Lu. i. 69). I AM (Ex. iii. 14, *cf.* Jo. viii. 58). JEHOVAH (Is. xxvi. 4, xl. 3). Jesus (Mat. i. 21; 1 Thes. i. 10). Judge (Mic. v. 1). Just One (Ac. vii. 52).

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[Christ—Titles.

King (Zec. ix. 9, cf. Mat. xxi. 5); of Israel (Jo. i. 49); of the Jews (Mat. ii. 2); of saints (Rev. xv. 3); of kings (1 Tim. vi. 15; Rev. xvii. 14). Law-giver (Is. xxxiii. 22; Jas. iv. 12). Lamb (Rev. xiii. 8); of God (Jo. i. 29, 36). Leader (Is. lv. 4). Life (Jo. xiv. 6; Col. iii. 4; 1 Jo. 1, 2). Light of world (Jo. viii. 12). Lion of Judah (Rev. v. 5). Lord of glory (1 Cor. ii. 8); of all (Ac. x. 36; Ro. x. 12); our righteousness (Jer. xxiii. 6); of prophets (Rev. xxii. 6, 16); Almighty (Rev. xv. 3). Mediator (1 Tim. ii. 5). Messenger (Mal. iii. 1). Messiah (Dan. ix. 25; Jo. i. 41). Mighty God (Is. ix. 6); one of Jacob (Ix. 16). Morning-star (Rev. xxii. 16). Nazarene (Mat. ii. 23). Offspring of David (Rev. xxii. 16). Only-begotten (Jo. i. 14). Passover (1 Cor. v. 7). Plant of renown (Ez. xxxiv. 29). Prince of life (Ac. iii. 15); of peace (Is. ix. 6); of the kings of the earth (Rev. i. 5). Prophet (Lu. xxiv. 19; Jo. vii. 40). Ransom (1 Tim. ii. 6). Redeemer (Job xix. 25; Is. lix. 20, lx. 16). Resurrection and life (Jo. xi. 25). Rock (1 Cor. x. 4). Root of David (Rev. xxii. 16); of Jesse (Is. xi. 10). Rose (So. of Sol. ii. 1). Ruler (Mic. v. 2). Saviour (2 Pet. ii. 20, iii. 18). Servant (Is. xlii. 1). Bishop of souls (1 Pet. ii. 25). Shiloh (Ge. xlix. 10). Son of the blessed (Mk. xiv. 61); of God (Lu. i. 35; Jo. i. 49); of highest (Lu. i. 32); of David (Mat. ix. 27); of man (Jo. v. 27, vi. 27). Star (Nu. xxiv. 17). Sun of righteousness (Mal. iv. 2). Surety (Heb. vii. 22). True God (1 Jo. v. 20); light (Jo. i. 9); vine (xv. 1). Truth (xiv. 6). Way (xiv. 6). Wisdom (Pr. viii. 12). Witness (Is. lv. 4). Wonderful (ix. 6). Word (Jo. i. 1; 1 Jo. v. 7); of God (Rev. xix. 13); of life (1 Jo. i. 1).

III. Moral and Religious Suggestions.—Scarcely can any mere man perfectly fulfil the conditions and duties of *one* title. Christ was equally perfect in each of many. As perfect as if any one were the only one. Does not *ill.* and confirm His divinity? All the *rs.* of Christ concern us: but first and chiefest that of *Saviour*. If we personally understand that, we shall be prepared to understand the rest. To those who believe, He is precious in all His *rs.*, and corresponding relations. (*See also Dyer's Christ's Titles*). "The name of Jesus is not only light, but also food; it is likewise oil, without which all the food of the soul is dry; it is salt, unseasoned by which whatever is presented to us is insipid; it is honey in the mouth, melody in the ear, joy in the heart, medicine to the soul; and there are no charms in any discourse in which His name is not heard." (*Bernard*.) "Salvation may be presented as consisting of four successive steps. 1. *Conversion*, at whatever period of life, or by whatever instrumentality accomplished. 2. *Sanctification*; carried on from thence to the end of life, whether long or short. 3. *The happiness of the disembodied spirit*, which we call death. 4. *The reunion of the spirit with the body*; risen and fashioned like Christ's glorious body." (*Dr. McNeill*.)

IV. Practical Hints.—Study *each* and *all* of the titles of Christ. Think of your own *rs.*,—Christian, servant, disciple, light of world, etc. Each of us has deserved the *r.* of sinners: have we borne that of penitent? Do we understand that of Saviour?

I. Ill. of Personality of.—"A young student, preparing for Cambridge, was assailed by a certain village sceptic, who sneered at the idea of the H. Ghost being a person. 'Personality of the Spirit !' said he; 'why, the Spirit is wind, breath, air—the very Greek word shows you this, for it simply means wind.' 'Be it so,' replied the youth; 'then be so good as to tell me the meaning of this passage:—Except a man be born of water and of the *wind*, he cannot enter into the kingdom of God; that which is born of the flesh is flesh, and that which is born of the *wind* is *wind*. The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth; so is every one that is born of the *wind*.' The sceptic, taken aback, had no answer: and the student passed on, saying to him, 'Your words are born of the *wind*, but not of the Spirit.'"

II. Bible Proofs of Personality.—He creates and gives life (Job xxxiii. 4); appoints and commissions ministers (Is. xlvi. 16; Ac. xiii. 2, xx. 28); directs ministers where to preach (Ac. viii. 29, x. 19, 20); not to preach (Ac. xvi. 6, 7); instructs what to preach (1 Cor. ii. 13); spoke in and by the prophets (Ac. i. 16; 1 Pet. i. 11, 12; 2 Pet. i. 21); strives with sinners (Ge. vi. 3); reproves (Jo. xvi. 1); comforts (Ac. ix. 31); helps our infirmities (Ro. viii. 26); teaches (Jo. xiv. 26; 1 Cor. xii. 3); guides (Jo. xvi. 13); sanctifies (Ro. xv. 16; 1 Cor. vi. 11); testifies of Christ (Jo. xv. 26); glorifies Christ (Jo. xvi. 14); has power of His own (Ro. xv. 13); searches all things (Ro. xi. 33, 34, *cf.* 1 Cor. ii. 10, 11); works His own will (1 Cor. xii. 11); dwells with saints (Jo. xiv. 17); can be grieved (Eph. iv. 30); vexed (Is. lxiii. 10); resisted (Ac. vii. 51); tempted (Ac. v. 9).

III. Bible Refs. to Trinity.—*Proof* (Mat. iii. 16, 17; Rom. viii. 9; 1 Cor. xii. 3-6; Eph. iv. 4-6; 1 Pet. i. 2; 1 Jo. v. 7; Jude 20, 21); divine titles app. to three persons (Ex. xx. 2, *cf.* Jo. xx. 28, and Ac. v. 3, 4). *Each Person is eternal* (Ro. xvi. 26, *cf.* Rev. xxii. 13; Heb. ix. 14); *holy* (Rev. iv. 8, xv. 4, *cf.* Ac. iii. 14, and 1 Jo. ii. 20); *true* (Jo. vii. 28, *cf.* Rev. iii. 7; 1 Jo. v. 6); *omnipresent* (Jer. xxiii. 24, *cf.* Eph. i. 23, and Ps. cxxxix. 7); *omnipotent* (Ge. xvii. 1, *cf.* Rev. i. 8; Ro. xv. 19; Jer. xxxii. 17, *cf.* Heb. i. 3; Lu. i. 35); *omniscient* (Ac. xv. 18, *cf.* Jo. xxii. 17; 1 Cor. ii. 10, 11); *creator* (Ge. i. 1, *cf.* Col. i. 16; Job xxxiii. 4; Ps. xlviii. 5, *cf.* Jo. i. 3; Job xxvi. 13); *sanctifier* (Jude 1, *cf.* Heb. ii. 11; 1 Pet. i. 2; author of spiritual operations (Heb. xiii. 21, *cf.* Col. i. 29; 1 Cor. xii. 11); *source of eternal life* (Ro. vi. 23, *cf.* Jo. x. 28; Gal. vi. 8); *teacher* (Is. liv. 13, *cf.* Lu. xxi. 15; Jo. xiv. 26; Is. xlviii. 17, *cf.* Gal. i. 12; 1 Jo. ii. 20); *raising Christ fr. the dead* (1 Cor. vi. 14, *cf.* Jo. ii. 19; 1 Pet. iii. 18); *inspiring prophets, etc.* (Heb. i. 1, *cf.* 2 Cor. xiii. 3; Mk. xiii. 11); *supplying ministers* (Jer. iii. 15, *cf.* Eph. iv. 11; Ac. xx. 28; Jer. xxvi. 5, *cf.* Mat. x. 5; Ac. xiii. 2). *Salvation, the work of* (2 Thes. ii. 13, 14; Tit. iii. 4-6; 1 Pet. i. 2). *Baptism, in name of* (Mat. xxviii. 19). *Benediction, in name of* (2 Cor. xiii. 14).

IV. Moral and Religious Suggestions.—Men should *equally* honour *each* of the three *equal* persons in the Blessed Trinity. Thought-

lessness of those who apply to the H. Spirit the impersonal pronoun *it*, as if He were merely an influence, a Divine breath, etc. Honour the Spirit's personality, and He will honour our work. "What are our souls without His grace? As dead as the branch in wh. the sap circulates not. What is our Church without Him? As parched and barren as the fields without heaven's dew and rains. Where is the hope of the world's conversion, or of the salvation of dear-loved ones, out of Christ? If the Spirit of God come not to our aid, our eyes may fail with looking for these much-valued blessings." (*Lewis.*) See also "*Foundation of our Faith*," 183, *Hare's Mission of Comforter*. "There are many sins against the Holy Ghost. The most horrible is that of blaspheming Him; for this is *crimen læsa majestatis*, a sort of high treason against the Majesty of Heaven. Such a grievous sin the scribes committed by a single saying; but, then, they had long been ripening into such depravity, and never could have been guilty of it all at once. In Matt. ix. 10, 11, we may see something like the commencement of it. While some chose to utter the dreadful blasphemy, others, perhaps, heard it with an approving laugh, and thus made themselves partakers in the horrible sin." (*Bengel.*) "You constantly hear men speak of sinning against the Holy Ghost as an unpardonable thing; but what Christ speaks of is 'blasphemy' against the Holy Ghost. Surely these ought not to be confounded. All blasphemy is sin, but all sin is not blasphemy. Blaspheming is a sin of the tongue—exclusively of the tongue; and no man can be guilty of blasphemy unless he uses reviling, insulting, impious language. If you examine carefully the several accounts of the three Evangelists, you will observe it was evil speaking which called forth Christ's rebuke. It was because the scribes said He had an unclean spirit that they committed what may not be forgiven. All the sins which men commit are capable of being classed under three heads, as being either in thought, in word, or in deed; but blasphemy against the Holy Ghost can only be referred to the second of these. And no person can have a right to confound it with the sin of thought, or of deed. Hence we are at loss to understand, and we say so for the comfort of those who may be harassed by fear, how any one can be reckoned to have done that which Christ saith shall not be forgiven if he never literally blasphemed the Holy Ghost." (*Melville.*) "It is the men who have succeeded in making themselves inaccessible to alarm, so that they can go on committing the part of suicide without being disquieted; it is these, we affirm, who have well-nigh reached the last stage of sin against the Spirit. They have so provoked that Spirit by continued and increased opposition, that He has ceased to strive with them; and what does this amount to but to having 'quenched the Spirit'? And is not, therefore, the likelihood most fearful that they will be given over to final impenitence? If so, what follows but that, having 'quenched the Spirit,' they have done that frightful thing of which the Lord Jesus hath said, 'It shall never be forgiven, neither in this world, nor in the world to come?'" (*Ibid.*)

V. Practical Hints.—The H. Spirit is promised in answer to prayer. Ask, and have. Consider the need of the Spirit, to lead to repentance, guide into truth, etc. If you have not the spirit of Christ, ye are none of His.

Holy Spirit—*Offices, etc.*]

TRUE RELIGION.

[Christian

I. Offices of H. Spirit.—As a Person, the H. Spirit fills certain offices, with each of wh. is a defined work. He is a *Comforter*, a *Revealer*, a *Remembrancer*, a *Guide*, a *Witness*, etc. "The H. Spirit was never absent fr. the world or fr. the Church. He hovered over creation in chaos (Ge. i. 2); 'strove' with the antediluvians (vi. 3); led and taught the patriarchs and prophets (2 Pet. i. 21); descended in His fulness on the Lord Jesus, and was 'breathed' on His disciples by Him (Jo. xx. 22). And yet, on the day of Pentecost, and ever since, has the H. Ghost dwelt personally in His Church, so, in such a manner and degree, as He never did before; according to the repeated promises of the Lord." (*Dean Close.*)

"Creator Spirit! by whose aid
The world's foundations first were laid,
Come, visit every humble mind;
Come, pour Thy joys on all mankind:
From sin and sorrow set us free,
And make us temples worthy Thee." (*Dryden.*)

II. Bible Refs. to H. Ghost.—As [Teacher]: Promiser (Pr. i. 23); as Spirit of wisdom (Is. xi. 2, xl. 13, 14). *Given* in answer to prayer (Ep. i. 16, 17); to saints (Neh. ix. 20; 1 Cor. ii. 12, 13). Need of (1 Cor. ii. 9, 10). *He* reveals things of God (1 Cor. ii. 10, 13); of Christ (Jo. xvi. 14); brings words of Christ to remembrance (Jo. xiv. 26); directs in way of godliness (Is. xxx. 21; Ez. xxxvi. 27); teaches saints (Mk. xiii. 11; Lu. xii. 12); ministers to teach (1 Cor. xii. 8); guides into truth (Jo. xiv. 26, xvi. 13). Attend to (Rev. ii. 7, 11, 29). Natural man will not receive (1 Cor. ii. 14). [Comforter]: Proceeds from Father (Jo. xv. 26). *Given* by Father (xiv. 16); Christ (Is. lxi. 3); through Christ's intercession (Jo. xiv. 16). Sent in name of Christ (xiv. 26); by Christ from Father (xv. 26, xvi. 7). *He gives* joy to saints (Ro. xiv. 17; Gal. v. 22; 1 Thes. i. 6); edifies (Ac. ix. 31); testifies of Christ (Jo. xv. 26); imparts love of God (Ro. v. 3-5); hope (xv. 13; Gal. v. 5); teaches (Jo. xiv. 26); dwells with and in saints (xiv. 17); abides with saints (xiv. 16); known by (xiv. 17). World cannot receive (xiv. 17). [Witness]: Is truth (1 Jo. v. 6). To be received (1 Jo. v. 6, 9). *Borne to Christ* as Messiah (Lu. iii. 22, with Jo. i. 32, 33); coming (1 Jo. v. 6); exalted, etc. (Ac. v. 31, 32); perfecting (Heb. x. 14, 15); foretold (Jo. xv. 26); in heaven (1 Jo. v. 7, 11); on earth (1 Jo. v. 8). First preaching of Gospel confirmed (Ac. xiv. 3, cf. Heb. ii. 4); of the apostles, accompanied by (1 Cor. ii. 4; 1 Thes. i. 5). *Given to saints* on believing (Ac. xv. 8; 1 Jo. v. 10); to testify to of Christ (Jo. xv. 26); an evidence of adoption (Ro. viii. 16); Christ in them (1 Jo. iii. 24); God in them (iv. 13); borne against unbelievers (Neh. ix. 30; Ac. xxviii. 25-27). In *ill.* of the work of the Spirit, He is set forth under a VARIETY OF EMBLEMS: Thus, as *Water* (Jo. iii. 5, vii. 38, 39); cleansing (Ez. xvi. 9, xxxvi. 25; Ep. v. 26; Heb. x. 22); fertilizing (Ps. i. 3; Is. xxvii. 3, 6, xlv. 3, 4, lviii. 11); refreshing (Ps. xlv. 4; Is. xli. 17, 18); abundant (Jo. vii. 37, 38); freely given (Is. lv. 1; Jo. iv. 14; Rev. xxii. 17). *Fire* (Mat. iii. 11); purifying (Is. iv. 4; Mal. iii. 2, 3); illuminating (Ex. xiii. 21; Ps. lxxviii. 14); searching (Zep. i. 12, cf. 1 Cor. ii. 10). *Wind* (S. of Sol. iv. 16): independent (Jo. iii. 8;

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[Holy Spirit—Offices, etc.

1 Cor. xii. 11); powerful (1 K. xix. 11, *cf.* Ac. ii. 2); influential (Jo. iii. 8); reviving (Ez. xxxvii. 9, 10, 14). *Oil* (Ps. xlv. 7): healing (Is. i. 6; Lu. x. 34; Rev. iii. 18); comforting (Is. lxi. 3; Heb. i. 9); illuminating (Zec. iv. 2, 3, 11-14; Mat. xxv. 3, 4; 1 Jo. ii. 20, 27); consecrating (Ex. xxix. 7, xxx. 30; Is. lxi. 1). *Rain and Dew* (Ps. lxxii. 6): fertilizing (Ez. xxxiv. 26, 27; Hos. vi. 3, x. 12, xiv. 5); refreshing (Ps. lxviii. 9; Is. xviii. 4); abundant (Ps. cxxxiii. 3); imperceptible (2 S. xvii. 12, *cf.* Mk. iv. 26-28). *A Dove* (Mat. iii. 16): gentle (Mat. x. 16, *cf.* Gal. v. 22). *A Voice* (Is. vi. 8): speaking (Mat. x. 20); guiding (Is. xxx. 21, *cf.* Jo. xvi. 13); warning (Heb. iii. 7-11). *A Seal* (Rev. vii. 2): impressing (Job xxxviii. 14, *cf.* 2 Cor. iii. 18); securing (Ep. i. 13, 14, iv. 30); authenticating (Jo. vi. 27; 2 Cor. i. 22). *Cloven Tongues* (Ac. ii. 3, 6-11).

III. Moral and Religious Suggestions.—“As oftentimes, when walking in a wood near sunset, though the sun himself be hid by the height and bushiness of the trees around, yet we know that he is still above the horizon, fr. seeing his beams in the open glades bef. us, illuming a thousand leaves, the several brightnesses of wh. are so many evidences of his presence. Thus it is with the H. Spirit. He works in secret, but His work is manifest in the lives of all true Christians. Lamps so heavenly must have been lit fr. on high.” (*Guesses at Truth.*) “As the Spirit of holiness, He imparts a pure taste; as the Spirit of glory, He throws a radiance over the character; as the Spirit of life, He revives religion; as the Spirit of truth, He gives transparency to the conduct; as the Spirit of prayer, He melts the soul into devotion; and as the Spirit of grace, He imbues with benevolence, and covers the face of the earth with the works of faith and labours of love.” (*Jenkyn.*) *Spirit of God as wind*:—
 1. The wind is of a subtle and invisible nature, passeth the power of reason to search it out. The Spirit is invisible, and works invisibly, and cannot be known by the natural man (Jo. iii. 8; 1 Cor. ii. 14).
 2. Motion of wind very quick, so the Holy Spirit.
 3. The motion of the wind is various, blows with varying force; from various sources, at various times, with various effects.
 4. The wind works powerfully, irresistibly. It tears up the cedars of Lebanon by the roots; rends mountains, breaks rocks, etc. So the Spirit breaks hard hearts; roots up trees of unrighteousness; overturns the mountains of pride; bends the mighty will; conquers the lusts of flesh, etc.
 5. Wind dissolves clouds, purifies the air. The Spirit disperses clouds of doubt, fear, etc.
 6. The wind is of a most searching and penetrating nature, so is the Spirit; He searches the heart in all its desires, thoughts, motives, affections, etc.
 7. The wind is of great service to the world, we could not live without it. Equally serviceable and essential is the Spirit for the spiritual world, and there can be no spiritual life, action, progress, and glory without Him. (*Bate's Ency.*)

IV. Practical Hints.—Pray for gift of the Spirit, and for His gifts. In all labours for God seek His aid. His presence and blessing are needed to give practical effect to every book we read, every sermon we hear, every lesson we impart. Pray that His presence, as your ally, may be in ea. scholar's heart. When you see that He is striving with a soul, producing conviction, penitence, etc., place yourself in alliance with Him, and seek to still further His work.

Angels.]

TRUE RELIGION.

[Christian

I. Descriptive, etc.—TERM: Word angel, in both o. T. and n. T. sig. "*messenger*;" sometimes = an ordinary messenger (1 S. xi. 3; Job i. 14; Lu. vii. 24, ix. 52), or a prophet (Hag. i. 33), or priest (Mal. ii.



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7), or Christian minister (Rev. i. 20). As gen. used, A. = an order of created beings superior to man, of vast power, knowledge, dignity. Some, having sinned, called evil As. (Jude 6), others pure, called "*holy*" or "*elect*" As. (Mat. xxv. 31; 1 Tim. v. 21). ORDERS OF A. Some ref. to delegated authority (Lu. i. 19); one to pre-eminent authority (Ge. xvi. 7-13, xlviii. 16), and exacts homage (Ex. iii. 2-6, xxiii. 20, 21). Word archangel not used in the Bible as chief of As, but is personally app. to Michael (1 Thes. iv. 16; Jude 9). Some think he is the Son of God (*Fairbairn*). Orders of As. indicated by terms "*thrones*," "*dominions*," "*principalities*," "*powers*" (Col. i. 16, cf. Ro. viii. 38; Ep. i. 21). NATURE and STATE: Spirits (Ps. civ.

4), but have worn human form (Jud. xiii. 6; Ac. i. 10). (For functions, etc., see Refs.)

II. Bible Refs. to Angels.—Creation (Neh. ix. 6; Col. i. 16). Worship (Neh. ix. 6; Phi. ii. 9-11; Heb. i. 6). Ministering spirits (1 K. xix. 5; Ps. lxxviii. 17, civ. 4; Lu. xvi. 22; Ac. xii. 7-11, xxvii. 23; Heb. i. 7, 14). Communicate will of God and Christ (Dan. viii. 16, 17, ix. 21-23, x. 11, xii. 6, 7; Mat. ii. 13, 20; Lu. i. 19, 28; Ac. v. 20, viii. 26, x. 5, xxvii. 23; Rev. i. 1). Obedient (Ps. ciii. 20; Mat. vi. 10). Execute purposes of God (Nu. xxii. 22; Ps. ciii. 21; Mat. xiii. 39-42, xxviii. 2; Jo. v. 4; Rev. v. 2). Execute judgments of God (2 S. xxiv. 16; 2 K. xix. 35; Ps. xxxv. 5, 6; Ac. xii. 23; Rev. xvi. 1). Praise God (Job xxxviii. 7; Ps. cxlviii. 2; Is. vi. 3; Lu. ii. 13, 14; Rev. v. 11, 12, vii. 11, 12). Law given by (Ps. lxxviii. 17; Ac. vii. 53; Heb. ii. 2). Announced conception of Christ (Mat. i. 20, 21; Lu. i. 31); His birth (Lu. ii. 10-12); His resurrection (Mat. xxviii. 5-7; Lu. xxiv. 23); His ascension and coming (Ac. i. 11); conception of John Baptist (Lu. i. 13, 36). Minister to Christ (Mat. iv. 11; Lu. xxii. 43; Jo. i. 51). Subject to Him (Eph. i. 21; Col. i. 16, ii. 10; 1 Pet. iii. 22). Execute His purposes (Mat. xiii. 41, xxiv. 31). Shall attend Him at coming (Mat. xvi. 27, xxv. 31; Mk. viii. 38; 2 Thes. i. 7). Know and delight in gospel (Eph. iii. 9, 10; 1 Tim. iii. 16; 1 Pet. i. 12). Ministration of, obtained by prayer (Mat. xxvi. 53; Ac. xii. 5, 7). Rejoice over penitence (Lu. xv. 7, 10). Charge over saints (Ps. xxxiv. 7, xci. 11, 12; Dan. vi. 22; Mat. xviii. 10). Of diff. orders (Is. vi. 2; 1 Thes. i. 16; 1 Pet. iii. 22; Jude 9; Rev. xii. 7). Not to be worshipped (Col.

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[Angels:

ii. 18; Rev. xix. 10, xxii. 9). Meek (2 Pet. ii. 11; Jude 9). Wise (2 S. xiv. 20). Mighty (Ps. ciii. 20). Holy (Mat. xxv. 31). Elect (1 Tim. v. 21). Innumerable (Job xxv. 3; Heb. xii. 22).

III. Moral and Religious Suggestions.—When Savaria questioned Hooker, shortly bef. his peaceful death, what were his contemplations, he replied “that he was meditating the number and nature of As., and their blessed obedience and order, without wh. peace could not be in heaven.” (*Walton.*) “It has been disputed whether ea. man has his own particular guardian angel. There was an anc. belief of this (Ac. xii. 15); but we can hardly infer it fr. the gen. tenor of Scripture. It is one of those matters on wh. we may contentedly be ignorant.” (*T. B. K.*) (Heb. i. 14.) “We may suppose a troop of heavenly beings entrusted with the guardianship of one of God’s people, and when this individual is in circumstances of danger, or perplexity, or sorrow, we may believe that these attendant spirits do much towards removing obstacles fr. his path, directing him as to the best course to take, or suggesting material of comfort and of hope. We are not able to measure, and far less, as we suppose, to overrate, the amount of benefit wh. results to Christians fr. these spiritual ministrations.” (*Melville.*)

“How oft do they their silver bowers leave,
To come to succour us that succour want!
How oft do they with golden pinions cleave
The flitting skyes, like flying pursuivant,
Against fowle fiends to ayd us militant!
They for us fight, they watch and dewly ward,
And their bright squadrons round about us plant;
And all for love, and nothing for reward;
O why should heavenly God to men have such regard!”
(*Spenser.*)

IV. Practical Hints.—What helpers have those who are heirs of salvation? Are we of the number? If so, we shall presently be as the angels. Let us imitate them in doing the will of God, and by our present willing service seek to be their future fit companions.

“Man hath two attendant angels
Ever waiting at his side,
With him wheresoe’er he wanders,
Wheresoe’er his feet abide.
One to warn him when he darkleth,
And rebuke him if he stray;
One to leave him to his nature,
And so let him go his way.
Two recording spirits, reading
All his life’s minutest part,
Looking in his soul, and listening
To the beatings of his heart,
Each, with pen of fire electric,
Writes the good or evil wrought;
Writes with truth that adds not, errs
not,
Purpose, action, word, and thought.

One, the Teacher and Reprover,
Markseach heaven-deserving deed;
Graves it with the lightning’s vigour,
Seals it with the lightning’s speed;
For the good that man achieveth—
Good beyond an angel’s doubt—
Such remains for aye and ever,
And cannot be blotted out.
One severe and silent watcher
Noteth every crime and guile,
Writes it with a holy duty,
Seals it not, but waits awhile;
If the evil-doer cry not,
‘God, forgive me!’ ere he sleeps,
Then the sad spirit seals it,
And the gentler spirit weeps.”
(*Prince.*)

Satan.]

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[Christian

I. Descriptive, etc.—TERM devil, fr. Gk. *διαβολος* = one who sets at variance, a slanderer, an accuser. Hence, in the plural, it is app. to slanderers (1 Tim. iii. 11; 2 Tim. iii. 3; Tit. ii. 3). PERSONALITY: Of this, no doubt. The D. cannot be an abstract principle (Ge. iii.; Mat. iv. 1-11; Lu. xxii. 31; Jo. xvi. 11; 1 Pet. v. 8; Rev. xx. 10). "He is described as exercising power, influenced by motives, performing actions, receiving judgment, suffering punishment." (*T. B. K.*) POSITION: Chief of fallen angels. Others, "demons." "It may have been that he was the great mover in the rebellion—prompted, it is possible, by pride (1 Tim. iii. 5)—who induced others to range themselves on his side; it may be that he was far higher originally than they, and has preserved his fatal pre-eminence in ruin. We must, however, be careful not to let speculation carry us too far. The Scriptures do not minister to curiosity: all their revelations are intended for practical guidance." (*T. B. K.*)

II. Bible References to Satan.—Sinned (2 Pet. ii. 4; 1 Jo. iii. 8); cast out (Lu. x. 18); to hell (2 Pet. ii. 4; Jude 6); author of fall (Ge. iii. 1, 6, 14, 24); tempted Christ (Mat. iv. 3-10); perverts Scriptures (Mat. iv. 6, *cf.* Ps. xci. 11, 12); opp. God's work (Zec. iii. 1; 1 Thes. ii. 18); hinders gospel (Mat. xiii. 19; 2 Cor. iv. 4); works lies (2 Thes. ii. 9; Rev. xvi. 14); assumes form of angel of light (2 Cor. xi. 14). *Ungodly* are children of (Mat. xiii. 38; Acts xiii. 10; 1 Jo. iii. 10); follow (1 Tim. v. 15); do lusts of (Jo. viii. 44); possessed by (Lu. xxii. 3; Ac. v. 3; Eph. ii. 2); blinded (2 Cor. iv. 4); deceived (1 K. xxii. 21, 22; Rev. xx. 7, 8); ensnared (1 Tim. iii. 7; 2 Tim. ii. 26); troubled (1 S. xvi. 14); punished with (Mat. xxv. 41). *Good* afflicted by, as God permits (Job i. 12, ii. 4-7); tempted (1 Ch. xxi. 1; 1 Thes. iii. 5); sifted by (Lu. xxii. 31); should resist (Jas. iv. 7; 1 Pet. v. 9); should be armed against (Eph. vi. 11-16); should be watchful against (2 Cor. ii. 11); overcome (1 Jo. ii. 13; Rev. xii. 11); shall finally triumph over (Ro. xvi. 20). *Triumph over by Christ* predicted (Ge. iii. 15; Ps. lxxviii. 18); in resisting His temptations (Mat. iv. 11); in casting out the spirits of (Lu. xi. 20, xiii. 32); in empowering His disciples to cast out (Mat. x. 1; Mk. xvi. 17); in destroying the works of (1 Jo. iii. 8); completed by His death (Col. ii. 15); Heb. ii. 14); illustrated (Lu. xi. 21, 22). *Character of:* presumptuous (Job i. 6; Mat. iv. 5, 6); proud (1 Tim. iii. 6); powerful (Eph. ii. 2, vi. 12); wicked (1 Jo. ii. 13); malignant (Job i. 9, ii. 4); subtle (Ge. iii. 1, *cf.* 2 Cor. xi. 3); deceitful (2 Cor. xi. 14; Eph. vi. 11); fierce and cruel (Lu. viii. 29, ix. 39, 42; 1 Pet. v. 8); active in doing evil (Job i. 7, ii. 2); cowardly (Jas. iv. 7). The Apostacy is of (2 Thes. ii. 9; 1 Tim. iv. 1). Shall be condemned at the judgment (Jude 6; Rev. xx. 10). Everlasting fire is prepared for (Mat. xxv. 51). Compared to a fowler (Ps. xci. 3); fowls (Mat. xiii. 4); a sower of tares (Mat. xiii. 25, 28); a wolf (Jo. x. 12); a roaring lion (1 Pet. v. 8).

III. Titles and Names of Satan.—Abaddon (Rev. ix. 11); Accuser of brethren (Rev. xii. 10); Adversary (1 Pet. v. 8); Angel of bottomless pit (Rev. ix. 11); Apollyon (Rev. ix. 11); Beelzebub (Mat. xii. 24); Belial (2 Cor. vi. 15); crooked Serpent (Is. xxvii. 1); Dragon (Is. xxvii. 1; Rev. xx. 2); Enemy (Mat. xiii. 39); evil Spirit (1 S. xvi. 14);

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Father of lies (Jo. viii. 44); great red Dragon (Rev. xii. 3); Leviathan (Is. xxvii. 1); Liar (Jo. viii. 44); lying Spirit (1 K. xxii. 22); Murderer (Jo. viii. 44); old Serpent (Rev. xii. 9, xx. 2); piercing Serpent (Is. xxvii. 1); Power of darkness (Col. i. 13); Prince of this world (Jo. xiv. 30); the devils (Mat. xii. 24); Power of air (Eph. ii. 2); Ruler of the darkness of this world (Eph. vi. 12); Satan (1 Ch. xxi. 1; Job i. 6); Serpent (Ge. iii. 4, 14; 2 Cor. xi. 3); Spirit that worketh in the children of disobedience (Eph. ii. 2); Tempter (Mat. iv. 3; 1 Thes. iii. v.); The god of this world (2 Cor. iv. 4); unclean Spirit (Mat. xii. 43); Wicked one (Mat. xiii. 19).

IV. Moral and Religious Suggestions.—This a practical matter. We have a powerful, malignant, and unwearied foe. We know not *why* he and his are permitted to molest us. As with our first parents, he will succeed with us, unless we use right means to repel him. In tempting and trying saints his power limited (see case of Job [ii. 6], and *ill.* by ref. to the lions that were chained, in *Pilgrim's Progress*). "He who would fight the D. with his own weapon must not wonder if he finds him an over-match." (*South.*) "The Devil is no idle spirit, but a walker, a vagrant, runagate walker, like Cain, that cannot rest in a place. I have heard of travellers that have seen many parts of the world, but never any perpetual peripatetic, or universal walker, but Satan, who hath travelled all coasts and corners of the earth, and would of heaven, too, if he might be admitted; he is not like St. George's statue, ever on horseback, and never riding; but, as if he were knight-marshal of the whole world, he is ever walking. His motion is circular, and his unwearied steps know no rest; he hath a large and endless circuit. His walk is a siege, that goes about the fort to find the weakest place, as easiest for battery (1 Pet. v. 8). His walks are the circumference, and man the centre. The motive, cause, and main intention of the journey is to win man. As he walks through the streets, there he throws a short measure, a false balance, into the tradesman's shop. He steps into a drinking-house and kindles a quarrel. He shoulders to the bar, and pops in a false evidence, a counterfeit seal. He dares enter the schools, and commence schisms and contentions; nay, climb up into the pulpit and broach sects and divisions. He travels no ground but, like a stinking fog, or dying oppressor, he leaves a scent behind him." (*Adams.*)

"Satan is busy in planting—

Snares in thy substance; snares attend thy want;

Snares in thy credit; snares in thy disgrace;

Snares in thy high estate; snares in thy base;

Snares in thy quiet; snares in thy commotion;

Snares in thy diet; snares in thy devotion;

Snares are above thy head, and snares beneath;

Snares in thy sickness; snares are in thy death." (*Quarles.*)

V. Practical Hints.—Resist the D., and he will flee fr. you. Watch against his devices. Trust in Jesus, who has vanquished the D. Arm yourselves with proper weapons (Ep. vi. 12-18). Keep up a persevering resistance. In due time you will triumph (Ro. xvi. 20). (See *Precious Remedies against Satan's Devices*, book i. 10). Avoid his favourite haunts—theatres, public-houses, race-courses, etc.

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Man—Physical.]

TRUE RELIGION.

[Christian

I. Descriptive.—1 TERM: 4 Heb. words = man in A. V. (1) *ādām* = reddish brown (the M. whom God first created) = M. generically, the race. 2. *Ish*, fem. *ishah*, inclu. prob. notion of life. 3. *Geber* = strong. 4. *Mēthūn* = mortals. 2. CREATION: *q. v.* (Ge. i. 27; Is. xlv. 12) "When we are asked, in the total absence of all historical evidence, in direct opp. to the teaching of Scripture, and on the strength of conjectures on the date of two or three skulls, or some hundreds of rudely shaped flint-heads in the Valley of the Somme, to add ten or twenty thousand years to these ages of moral gloom and darkness, our heart and understanding, if not perverted and ossified by false science, recoil instinctively fr. the monstrous demand . . . such speculators degrade the course of Providence into a moral chaos, deeper and more melancholy than the natural confusion out of wh. the present world arose." (Birk's *Origin of Man*, 86.) But bones of extinct animals have been found with traces of men. Hence the assumption that man is coeval with them. "Where traces of M. are met with, many of the bones are broken. The use of the bones in the chase, and in the manufacture of flint implements, is *ill.* by the habits of some of the Esquimaux tribes even in our day. Sir E. Belcher informs us that they use pieces of horn in the preparation of their flint weapons. Is it not in the highest degree probable that these bones of huge mammals would be eagerly sought for by the tribes who have left traces of their presence in gravel heaps and in caves? Instead, then, of holding that the animals lived at the same time as the man, it would be much more in keeping with the facts bef. us to hold that men had found these bones, and had taken them to the places to wh. they resorted." (*D. B. N. S.*, i. 527, 528. See also *Brit. Quar.* 1863, Oct., 368). Created when the earth had been prepared as his home.

"A creature of a more exalted kind

Was wanting yet, and then was man designed,

Conscious of thought, of more capacious breast,

For empire formed, and fit to rule the rest.

Thus, while the whole creation downward bend

Their sight, and to their earthly mother tend,

Man looks aloft; and, with erected eyes,

Beholds his own hereditary skies."

(*Ovid*, quot. in *D. B. N. S.*, i. 82.)

II. Unity of Race.—(Ac. xvii. 26): Some (as Poole, *Gen. of Earth and Man*; McCausland, *Adam and Adamite*) argue that in the beginning several distinct races were created; and think they are warranted by the Scriptures (but see *D. B. N. S.*, i. 539, ff.; Prichard, *Varieties of Human Species*; Lawrence, *On Man*; etc.) There is good evidence for believing that present varieties may be attributed to climatic and other influences. Jews, for example, are known to be desc. fr. Abraham, yet are found of dif. complexions in dif. parts of world. Extraordinary peculiarities of children born of parents in no wise peculiar are also known to be inherited by

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their offspring. [See *Philos. Trans.* vii. for acc. of "Porcupine man," whose children resembled himself, on wh. fact a writer in *Dublin Univer. Mag.* observes: "It appears, therefore, that a race of people might be propagated by this individual as dif. fr. other men as an African is fr. an Englishman; and that if this should have happened in any former age, and the accidental origin had been forgotten, there would be the same objections ag. their being derived fr. the same common stock with others. It must, therefore, be admitted possible that the diffs. now subsisting betw. one part of mankind and another may have been produced by some accidental cause, long aft. the earth had been peopled by one common progenitor." Gratian du Pont (*Les Controverses des Sexes*) says, as man is to rise at the resurrection with the same body, though the limbs are ever so far asunder, consequently Adam retakes the rib which formed Eve; then, of necessity, Eve becomes a rib, and ceases to be a woman: and so it will happen to the sex in general, as every woman represents Eve, and every man Adam. Hence he concludes the female non-entity, as does the reasoning also of Antoinette Bourignon. Several learned Rabbins believed and asserted that Adam was created double, *i. e.* with both sexes, male on one side, and female on the other; and that both these bodies were joined together by the shoulders, the heads looking on places directly opposite, like the heads of Janus; and that when God made Eve, he only divided the body into two! Moreri, in his *Dictionnaire Historique*, assures us that Adam was a great philosopher; that he had a perfect knowledge of sciences, and chiefly of astrology, of which he taught his children divers fine secrets. He also adds that Adam engraved some observations that he had made on the course of the stars, on two several tables. This he says on the authority of Josephus, where it is not, however, to be found.]

III. Bible References.—*Creation* (Pr. xvi. 4, *cf.* Rev. iv. 11), (Ge. ii. 5, *cf.* 7), (Ge. i. 27; Is. xlv. 12), (Jo. i. 3; Col. i. 16), (Job xxxiii. 4), (Ge. i. 26), (31), (Deu. iv. 32; Job xx. 4), (Ge. ii. 7; Job xxxiii. 6); *his body* (Mat. iv. 25; Ps. cxxxix. 14; 1 Cor. xv. 47); *position* (Ps. viii. 5, *cf.* Heb. ii. 7), (1 Cor. xv. 39), (Mat. vi. 26, x. 31, xii. 12); *mortality* (Is. xl. 6-8; 1 Pet. i. 24), (Job vii. 1, xiv. 1; 1 Ch. xxix. 15; Ps. xc. 10; Ecc. viii. 8).

IV. Moral and Religious Suggestions.—God's love and wisdom *ill.* by His relation to external universe (see Chalmers's and Kidd's *Bridg. Treat.*). Other creatures furnish him with clothing and food. His frail body the temporal habitation of an immortal spirit. "The Lord did not hesitate to take on Him man's body; for He knew that at first it was not, and that in the end it will not be, foreign to Him. Can any honour exceed the honour wh. has been conferred upon the human body? Can any powers exceed its powers? Can any glory exceed the glory with wh. it is invested? What wonder that the Holy Ghost should beseech men to present their *bodies* a living sacrifice to God? Know ye not that your bodies are the members of Christ?" (*Pulsford.*)

V. Practical Hints.—Glorify God in your *body* and spirit, wh. are His. Each part of body needful to rest; so of the Church—the body of Christ (1 Cor. xii. 12-27). The whole suffers by injury to any part; so the Church. Keep your bodies under. Crucify the flesh. Let the mind and conscience rule the body.

Man—*Spiritual.*]

TRUE RELIGION.

[Christian

I. The Soul: Definition.—"That sentient, rational, conscious, accountable part or principle in man wh. distinguishes his life fr. mere animal existence." (*T. B. K.*) **FACULTIES:** *intellectual* = all those wh. in dif. ways are concerned in the gen. function of knowing, *i. e.*, reason, imagination, &c. *Emotional* = all those feelings wh. attend the exercise of other faculties. *Will* (see *Conscience*). (*Hodge*.) **IMMORTALITY:** One strong proof is the *universality of belief* of immortality. "In legitimacy of conclusion, strong and unexceptionable is the argument fr. universality of belief for the continuance of our personal being aft. death. The bull-calf butts with smooth and unarmed brow. Throughout all animated nature, of ea. characteristic organ and faculty there exists a pre-assurance, an instinctive and practical anticipation; and no pre-assurance common to a whole species does in any instance prove delusive. All other prophecies of nature have their exact fulfilment; in every other ungrafted word of promise nature is found true to her word. And is it in her noblest creature that she tells her first lie? The merest naturalist, to whom no light of revelation had been vouchsafed, might ask the question." (*Coleridge*.) See also *Foundations of our Faith*, 221. "Does this soul within me, this spirit of thought and love and infinite desire, dissolve as well as the body? Has nature, who quenches our bodily thirst, who rests our weariness, and perpetually encourages us to endeavour onwards, prepared no food for this appetite of immortality?" (*Leigh Hunt*.) The *analogy of nature* supplies another argument for a future life. (See *Butler's Analogy*.) The *nature* of the s. furnishes another argument; and the *moral sense* another.

"If every rule of equity demands
That vice and virtue from th' Almighty's hands
Should due rewards and punishments receive,
And this by no means happens whilst we live,
It follows that a time will surely come
When each shall meet their well-adjusted doom;
Then shall this scene, which now to human sight
Seems so unworthy wisdom infinite,
A system of consummate skill appear,
And, every cloud dispersed, be beautiful and clear."

(Soame Jennyns.)

Bible Refs. to S.: Nature.—(Lu. xii. 20; Ac. xix. 22; 1 Pet. iv. 19); (Pr. xviii. 18; xx. 17; 1 Cor. ii. 11); (Ep. i. 18, iv. 18); (1 Cor. ix. 17; 2 Pet. i. 21); (1 Ch. xxix. 3; Col. iii. 2); (Ro. ii. 15; 1 Tim. iv. 2); (Ge. xli. 9; 1 Cor. xv. 2). Whatever human hopes, guessings, or arguments, Scripture is clear on the soul's *immortality* (Ge. v. 24, *cf.* Heb. xi. 5; 2 S. xii. 23; 2 K. ii. 11; Job xiv. 13; Ps. xxi. 4, xlix. 8, cxxi. 8; Ecc. iii. 21, xii. 7; Is. xxv. 8; Mat. x. 28, xvi. 26; Lu. ix. 25, xx. 36; Ro. vi. 23; 1 Cor. xv. 53; 1 Tim. iv. 8; 2 Tim. i. 10; Tit. i. 2; 1 Jo. ii. 25).

III. Moral and Religious Suggestions.—"God, saith Chrysostom, hath given a man two eyes; if he lose one, he hath an-

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other ; but he hath but one soul ; if he lose that, it is irrecoverable ; it can never be made up again." (*Watson*.) "Our soul is in our body as the bird is in the shell, wh. soon breaks, and the bird flies out ; the shell of the body breaking, the soul flies into eternity." (*Ibid.*)

"Still seems it strange that thou should'st live for ever ?

Is it less strange that thou should'st live at all." (*Young*.)

"We wish for immortality. The thought of annihilation is horrible ; even to conceive it is almost impossible. The wish is a kind of argument ; it is not likely that God would have given all men such a feeling, if He had not meant to gratify it." (*F. W. Robertson*.) "Little, indeed, does it concern us, in this our mortal stage, to inquire whence the spirit hath come ; but of what infinite concern is the consideration whither it is going ! Surely such a consideration demands the study of a life." (*Southey*.)

"The soul, secured in her existence, smiles

At the drawn dagger, and defies its point.

The stars shall fade away, the sun himself

Grow dim with age, and Nature sink in years ;

But thou shalt flourish in immortal youth,

Unhurt amidst the war of elements,

The wreck of matter, and the crush of worlds." (*Addison*.)

"In what is our proof of immortality ? Not the analogies of nature altogether ; the resurrection of nature from a winter grave, or the emancipation of the butterfly. Not even the testimony of the fact of the risen dead ; for who does not know how shadowy and unsubstantial these intellectual proofs become in unspiritual frames of mind ? No ; the life of the spirit is the evidence. Heaven begun is the living proof that makes the heaven to come credible. 'Christ in you is the hope of glory.' It is the eagle eye of faith which penetrates the grave, and sees far into the tranquil things of death. He alone can (properly) believe in immortality who feels the resurrection in him already." (*F. W. Robertson*.) "*The unb. liever's creed* :—I believe that there is no God, but that matter is God, and God is matter ; and that it is no matter whether there is any God or not. I believe, also, that the world was not made ; that the world made itself ; that it had no beginning ; that it will last for ever, world without end. I believe that man is a beast ; that the soul is the body, and the body is the soul ; and that after death there is neither body nor soul. I believe there is no religion ; that natural religion is the only religion, and that all religion ; I believe not in Moses ; I believe in the first philosophy ; I believe not in the Evangelists ; I believe in Chubb, Collins, Toland, Tindal, Morgan, Mandeville, Woolston, Hobbes, Shaftesbury ; I believe in Lord Bolingbroke ; I believe not in St. Paul. I believe not in revelation ; I believe in tradition ; I believe in the Talmud ; I believe in the Alcoran ; I believe not in the Bible ; I believe in Socrates ; I believe in Confucius ; I believe in Sancomathan ; I believe in Mohammed ; I believe not in Christ. Lastly, I believe in all unbelief."

IV. Practical Hints.—Future state determined by present character and relations. He that is righteous, etc., righteous, etc. still. If the s. be lost, what advantage to us will be all other gains ? The salvation of s. a *present* and *personal* consideration. If the s. is lost, all is lost that is worth having—all glorious things that dying would possess us of. Is your s. saved ? It may be ; Christ died for you.

Fall of Man.]

TRUE RELIGION.

[Christian

I. Descriptive.—(See *Adam, Eden, Serpent, etc., C. D. O. T., 4-7*). “Adam, a rational creature, subject to law and will of God. He was bound by all moral laws and rules, and thereby obliged to love, honour, worship his Creator, and love every creature of kind with himself, and be merciful to those in subjection. God pleased to try him by a positive law; this a trial of his virtue. There cannot be conceived any reason why he should transgress.” (*Lardner, x. 219.*) “Sin itself bears witness to the originally diff. and higher destiny and existence of man, since even in sin he seeks out for himself not evil, but rather good—pleasure, happiness, joy.” (*Augustine.*) “Yea, verily, thou art not here below in thy rightful place or order. A single good heart-impulse wh. tends to raise thee, a single hour of inward unrest, proves this to thee more clearly than all the arguments of philosophers can ever prove the converse.” (*Martin.*) “Amongst every people possessing traditions and a literature of any kind we meet with legends of a ‘golden age,’ as the Gk. and Rom. authors call it, when the earth brought forth spontaneously whatever its inhabitants required; when the gods walked among men, were beloved by them, and held converse with them; when hearts were still pure and innocent, not desecrated by vice or passion; when peace and joy everywhere prevailed, and the wolf pastured beside the lamb, and did him no injury.” (*Stähelin; for heathen traditions of Fall see K. D. B. I., i. 51.*) “The world was made for man, and man for God. The upper link gave way, and all that depended on it fell. Man rebelled, and carried away fr. its allegiance a subject world.” (*Arnot.*) “When man sinned, then, in the lang. of our great poet, ‘all nature felt the wound.’ Man was the highest note in the scale of creation, and when he descended, through all nature there followed a corresponding reduction. It became subject to vanity, not willingly, not by an act of its own will, but by reason of him who subjected the same—by reason, that is, of man (Ro. viii. 20.)” (*Trench.*) “The harp of Eden, alas! is broken. Unstrung, and mute, an exiled race have hung it on the willows; and Ichabod stands written now in the furrows of man’s guilty forehead and on the wreck of his ruined estate. Some things remain unaffected by the blight of sin, as God made them for Himself; the flowers have lost neither their bloom nor their fragrance; the rose smells as sweet as it did when bathed in the dews of paradise; and seas and seasons, obedient to their original impulse, roll on as of old to their Maker’s glory. But from man, alas! how is the glory departed! Look at his body when the light of the eye is quenched, and the countenance is changed, and the noble form is festering in corruption—mouldering into the dust of death! Or, change still more hideous, look at the soul! The spirit of piety dead, the mind under a dark eclipse, hatred to God rankling in that once loving heart, it retains but some vestiges of its original grandeur, just

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TRUE RELIGION.

[Fall of Man.

enough, like the beautiful tracery and noble arches of a ruined pile, to make us feel what glory once was there, and now is gone." (*Guthrie.*)

II. Bible References to the Fall.—By disobed. of Adam (Ge. iii. 6, 11, 12; Ro. v. 12, 15, 19). Temptation of devil (Ge. iii. 1-5; 2 Cor. xi. 3; 1 Tim. ii. 14). *Man, in consequence*, made in image of Adam (Ge. v. 3, cf. 1 Cor. xv. 48, 49); born in sin (Job xv. 14, xxv. 4; Ps. li. 5; Is. xlviii. 8; Jo. iii. 6); child of the devil (Mat. xiii. 38; Jo. viii. 44; 1 Jo. iii. 8, 10); of wrath (Ep. ii. 3); evil in heart (Ge. vi. 5, viii. 21; Jer. xvi. 12; Mat. xv. 19); blinded (Ep. iv. 18); corrupt in ways (Ge. vi. 12; Ps. x. 5; Ro. iii. 12-16); depraved (Ro. viii. 5-7; Ep. iv. 17; Col. i. 21; Tit. i. 15); without understanding (Ps. xiv. 2, 3, cf. Ro. iii. 11, i. 31); rejects things of God (1 Cor. ii. 14); comes short of God's glory (Rom. iii. 23); defiled in conscience (Tit. i. 15; Heb. x. 22); intractable (Job xi. 12); estranged (Ge. iii. 8; Ps. lvi. 3; Ep. iv. 18; Col. i. 21); in bondage to sin (Ro. vi. 19, vii. 5, 23; Gal. v. 17; Tit. iii. 3); to the devil (2 Tim. ii. 26; Heb. ii. 14, 15); constant in evil (Ps. x. 5; 2 Pet. ii. 14); guilty (Ge. iii. 7, 8, 10); unrighteous (Ec. vii. 20; Ro. iii. 10); abominable (Job xv. 16; Ps. xiv. 3); turned to his own way (Is. liii. 6); loves darkness (Jo. iii. 19); corrupt (Ro. iii. 13, 14); destructive (iii. 15, 16); without fear of God (iii. 18); depraved (Ge. vi. 5; Ro. vii. 18); dead (Ep. ii. 1; Col. ii. 13). Men partake of effects of (1 K. viii. 46; Gal. iii. 22; 1 Jo. i. 8, v. 19). *Punished by* banishment fr. paradise (Ge. iii. 24); labour and sorrow (Ge. iii. 16, 19; Job v. 6, 7); death (Ge. iii. 19; Ro. v. 12; 1 Cor. xv. 22); eternal death (Job xxi. 30; Ro. v. 18, 21, vi. 23); not remedied by man (Pr. xx. 9; Jer. ii. 22, xiii. 23); remedy provided by God (Ge. iii. 15; Jo. iii. 16).

III. Moral and Religious Suggestions.—Vain are all our cavils, the fact of our being involved in Adam's guilt is plainly stated in the Scriptures. No other doctrine will explain the suffering, the misery, the death, wh. fill the world. Even in com. life we continually see a similar principle established. Children are every day involved in the moral consequences of their parents' guilt. How often do states make covenants wh. bind the next generation! How often do fathers sign deeds wh. will affect their children's children! How many an ungodly man, who would scoff at the doctrine of original sin, yet acts on the same principle, and does all he can, by intemperance, extravagance, and folly, to ruin his children in body and in soul! Thus is the soul in danger even fr. man's birth, by being involved in the guilt of Adam's fall." (*Hambleton.*)

IV. Practical Hints.—1. If Adam, who was made upright, was overcome by temptation, we ought to be upon our guard. 2. The fall of our first parents is not only an argument to watch ourselves, but also to watch over others (2 Cor. xi. 2, 3). 3. The sentence pronounced by God was just, tempered with mercy. "All dishonourable sentiments of God, as unmerciful, illiberal, rigid, and inexorable, except upon strict terms of justice, are as false as those here suggested by Satan; and if hearkened to, will have a bad influence upon us, and lead us astray fr. Him who is the source of our happiness." (*Lardner.*)

Repentance.]

TRUE RELIGION.

[Christian

I. Definition, etc.—Among the Gk. words = R. are μεταμ-λομαι, simply changing one's mind, or care, or purpose (Mat. xxi. 29; Heb. vii. 21), or with the idea of regret, sorrow, remorse (Mat. xxviii. 3, of Judas; 2 Cor. vii. 8)—μετανοέω = to have an after-view; hence, to change one's view, purpose, mind: in a religious sense, implying pious sorrow for sin and unbelief, and the turning fr. them to God. (*Robinson's Lex. to N. T.*) R. does not expiate evil, but will welcome the satisfaction and atonement made by Jesus Christ. Hence, gospel message is described (Ac. xx. 21, cf. ii. 38, iii. 19). God is sometimes said to R. (Ge. vi. 6; 1 S. xv. 11), not as feeling regret as if He had taken a false step (Nu. xxiii. 19), but because He seems to alter His course towards the disobedient and unfaithful. Remorse (as of Judas) not repentance. "Remorse not only turns God and His creation against us, but turns us against ourselves, makes the soul act like the serpent, wh. stings itself to death." (*Thomas.*)

"So writhes the mind Remorse has riven,
Unfit for earth, undoomed for heaven,
Darkness above, despair beneath,
Around it flame, within it death." (*Byron.*)

II. Bible Refs. to R.—Commanded by God (Ac. xvii. 30). By Christ (Rev. ii. 5, 16, iii. 3). Given (Ac. xi. 18; 2 Tim. ii. 25). Christ calls sinners to (Mat. ix. 13). Exalted to give (Ac. v. 31). By operation of H. Ghost (Zec. xii. 10). Called repentance unto life (Ac. xi. 18). Unto salvation (2 Cor. vii. 10). *We should be led to, by* long suffering of God (Ge. vi. 3; 1 Pet. iii. 20; 2 Pet. iii. 9); goodness of God (Ro. ii. 4); chastisements of God (1 K. viii. 47; Rev. iii. 19). Godly sorrow works (2 Cor. vii. 10). Necessary to pardon (Ac. ii. 38, iii. 19, viii. 22). Conviction necessary to (1 K. viii. 38; Ac. ii. 37, 38). *Preached* by Christ (Mat. iv. 17; Mk. i. 15); John Baptist (Mat. iii. 2); apostles (Mk. vi. 12; Ac. xx. 21); in name of Christ (Lu. xxiv. 47). Not repented of (2 Cor. vii. 10). Present the season (Ps. xcv. 7, 8, cf. Heb. iii. 7, 8, iv. 7). Joy in heaven over (Lu. xv. 7, 10). Ministers should rejoice over (2 Cor. vii. 9). Fruits (Dan. iv. 27; Mat. iii. 8; Ac. xxvi. 20). *Should be accompanied by* humility (2 Co. vii. 14; Jas. iv. 9, 10); shame (Ezr. ix. 6-15; Jer. xxxi. 19; Ez. xvi. 61, 63; Dan. ix. 7, 8); self-abhorrence (Job xlii. 6); confession (Lev. xxvi. 40; Job xxxiii. 27); faith (Mat. xxi. 32; Mk. i. 15; Ac. xx. 21); prayer (1 K. viii. 33; Ac. viii. 22); conversion (iii. 19, xxvi. 20); turning from sin (2 Ch. vi. 26); from idolatry (Ez. xiv. 6; 1 Thes. i. 9); greater zeal (2 Cor. vii. 11). Exhortations (Ez. xiv. 6, xviii. 30; Ac. ii. 38, iii. 19). *Un-godly* averse to (Jer. viii. 6; Mat. xxi. 32); not led to, by the judgments (Rev. ix. 20, 21, xvi. 9); miracles (Lu. xvi. 30, 31); neglect (Rev. ii. 21); condemned for neglecting (Mat. xi. 20). Danger of neglecting (Mat. xi. 20-24; Lu. xiii. 3, 5; Rev. ii. 22). Judgment for neglect (Rev. ii. 5, 16). Apostates (Heb. vi. 4-6).

III. Illustrations of R.—(Lu. xv. 18-21, xviii. 13). *Examples of true*: Israelites (Jud. x. 15, 16); David (2 S. xii. 13); Manassch (2 Ch. xxxiii. 12, 13); Job (Job xlii. 6); Nineveh (Jon. iii. 5-8; Mat. xii. 41); Peter (Mat. xxvi. 75); Zaccheus (Lu. xix. 8); thief on the cross (Lu. xxiii. 40, 41); Corinthians (2 Cor. vii. 9). *Examples of false*: Saul (1 S. xv. 24-30); Ahab (1 K. xxi. 27-29); Judas (Mat. xxvii. 3-5).

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TRUE RELIGION.

[Repentance.]

IV. Moral and Religious Suggestions.—"R. unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and an apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn fr. it unto God, with full purpose of, and endeavour aft. new obedience." (*Assem. Cat.*) "Late R. is seldom true, but true R. is never too late." (*Fenning.*) "If we refuse to R. now, we do not so much refuse to do our own duty as to accept of a reward. It is the greatest and dearest blessing that ever God gave to men, that they may R.; and, therefore, to deny it or to delay it, is to refuse health, brought by the skill of the Physician—it is to refuse liberty indulged to us by our gracious Lord." (*Jer. Taylor.*) "R. is faith's usher, and dews all her way with tears. R. reads the law and weeps; faith reads the gospel and comforts. R. looks to the rigorous brow of Moses; faith beholds the sweet countenance of Christ Jesus." (*Adams.*) "He that (1) leaves not all sin; or (2) leaves it only outwardly; or (3) leaves it because he cannot commit it; or (4) leaves it out of sinister respects; or (5) leaves one sin for another; or (6) for a time only; or (7) does not endeavour to subdue it; or (8) turns fr. sin, but not to God—has not had a true R." (*Clarkson.*)

"On bended knees, replete with godly grief,
See where the mourner kneels to seek relief,
No 'God, I thank thee,' freezes on his tongue,
For works of merit that to him belong;
Deep in his soul conviction's ploughshare rings,
And to the surface his corruption brings;
He loathes himself, in lowest dust he lies,
And all abased, 'Unclean, unclean,' he cries.
From his full heart pours forth the gushing plea,
'God of the lost, be merciful to me!'
The light of life descends in heavenly rays,
And angels shout and sing, 'Behold! he prays.'"

(*Religious Emblems.*)

"Very different from the tears which are shed over outward goods which have departed, or inward desires which have been disappointed, are those tears which our Lord blessed, when He said, 'Blessed are ye that weep now, for ye shall laugh.' Those are the tears of repentance which Peter shed when he went out and wept bitterly; the tears with which Mary Magdalene washed her Lord's feet, wiping them with the hairs of her head. They are the tears which burst from our hearts when we look upon Him whom we pierced, and weep as a mother weepeth for her only son." (*E. Irving.*) "There is a repentance unto death. The regret for having sinned, springing from no other cause than horror of sin's punishment, is many a time felt very dreadfully on the bed of death by the ungodly who are dying in their sins; and it is most fearfully realized and exemplified in hell itself." (*Wardlaw.*)

V. Practical Hints.—R. should be prompt and complete—a "godly sorrow." Brings forth fruit meet, or suitable, by wh. its genuineness may be tested. It is our duty—because we are commanded—to R., and therefore we should use means, as self-examination, prayer, etc., that may lead to R.

Faith.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"A dependence on the veracity of another, or belief on testimony (Heb. xi. 7). F. is dis. fr. *credulity*, in that it does not accept as true that wh. is not based on suf. evidence; and fr. *unbelief*, in that it accepts whatever is proposed to it when the testimony is adequate." Devils believe and tremble (Jas. ii. 19), because they find no means of escape fr. their doom. Those who believe in Christ accept His offered mercy, rely on His never-forfeited word, and are, for His sake, regarded as God's children. F., if genuine, will work by love (Gal. v. 6), yielding the fruits of a holy life and conversation (Mat. vii. 20; Jas. ii. 20).

II. Bible Refs. to Faith.—Defined (Heb. xi. 1); commanded (Mk. xi. 22; 1 Jo. iii. 23). *Objects of*: God (Mk. xi. 22; Jo. xiv. 1); Christ (Jo. vi. 29, xiv. 1; Ac. xx. 21); writings of Moses (Jo. v. 46; Ac. xxiv. 14); the prophets (2 Ch. xx. 20; Ac. xxvi. 27); gospel (Mk. i. 15); promises of God (Ro. iv. 21; Heb. xi. 13). *In Christ, is gift of God* (Ro. xii. 3; Ep. ii. 8, vi. 23; Ph. i. 29); *work of God* (Ac. xi. 21; 1 Cor. ii. 5); *precious* (2 Pet. i. 1); *holy* (Jude 20); *fruitful* (1 Thes. i. 3); *accom. by repentance* (Mk. i. 15; Lu. xxiv. 47); *fol. by conversion* (Ac. xi. 21.) Christ is the Author and Finisher of (Heb. xii. 2). *Gift of H. Ghost* (1 Cor. xii. 9). *Scriptures produce* (Jo. xx. 31; 2 Tim. iii. 15); and *preaching* (Jo. xvii. 20; Ac. viii. 12; Ro. x. 14, 15, 17; 1 Cor. iii. 5). *Through it forgiveness* (Ac. x. 43; Ro. iii. 25); *justification* (Ac. xiii. 39; Ro. iii. 21, 22, 28, 30, v. 1; Gal. ii. 16); *salvation* (Mk. xvi. 16; Ac. xvi. 31); *sanc-tification* (Ac. xv. 9, xxvi. 18); *light* (Jo. xii. 36, 46); *spiritual life* (Jo. xx. 31; Gal. ii. 20); *eternal* (Jo. iii. 15, 16, vi. 40, 47); *rest in heaven* (Heb. iv. 3); *edification* (1 Tim. i. 4; Jude 20); *preservation* (1 Pet. i. 5); *adoption* (Jo. i. 12; Gal. iii. 26); *access* (Ro. v. 2; Ep. iii. 12); *the promises* (Gal. iii. 22; Heb. vi. 12); *gift of H. Ghost* (Ac. xi. 15-17; Gal. iii. 14; Ep. i. 13). *Imposs. to please God without* (Heb. xi. 6); *justification by, of grace* (Ro. iv. 16); *essential to reception of Gospel* (Heb. iv. 2); *in Christian warfare* (1 Tim. i. 18, 19, vi. 12); *effectual Gospel* (1 Thes. ii. 13). *Excludes self-justification* (Ro. x. 3, 4); *boasting* (Ro. iii. 27); *works by love* (Gal. v. 6; 1 Tim. i. 5; Phil. 5). *Produces hope* (Ro. v. 2); *joy* (Ac. xvi. 34; 1 Pet. i. 8); *peace* (Ro. xv. 13); *confidence* (Is. xxviii. 16, cf. 1 Pet. ii. 6); *boldness in preaching* (Ps. cxvi. 10, cf. 2 Cor. iv. 13). Christ is precious to those having (1 Pet. ii. 7). Christ dwells in the heart by (Ep. iii. 17); *necessary in prayer* (Mat. xxi. 22; Jas. i. 6); *those who are not Christ's have not* (Jo. x. 26, 27); *an evidence of the new birth* (1 Jo. v. 1). *By it saints live* (Gal. ii. 20); *stand* (Ro. xi. 20; 2 Cor. i. 24); *walk* (Ro. iv. 12; 2 Cor. v. 7); *obtain a good report* (Heb. xi. 2); *overcome world* (1 Jo. v. 4, 5); *resist devil* (1 Pet. v. 9; Ep. vi. 16); *supported* (Ps. xxvii. 13; 1 Tim. iv. 10); *die* (Heb. xi. 13). *Saints should be full of* (Ac. vi. 5, xi. 24); *sincere in* (1 Tim. i. 5; 2 Tim. i. 5); *abound in* (2 Cor. viii. 7); *continue in* (Ac. xiv. 22); *Col. i. 23*; *strong in* (Ro. iv. 20); *stand fast in* (1 Cor. xvi. 13); *be grounded in* (Col. i. 23); *hold* (1 Tim. i. 19); *pray for* (Lu. xvii. 5); *have full assurance* (2 Tim. i. 12; Heb. x. 22). *True, by fruits* (Jas. ii. 21-25). *Without fruits dead* (Jas. ii. 17, 20, 26). *Examine* (2 Cor. xiii. 5). *Difficulties overcome* (Mat. xvii. 20, xxi. 21; Mk. xi. 23). *All should be done in* (Ro. xiv. 22). *What is not of, is sin*

Theology.]

TRUE RELIGION.

[Faith.

(Ro. xiv. 23). Tried by affliction (1 Pet. i. 6, 7). Trial of, works patience (Jas. i. 3). Wicked profess (Ac. viii. 13, 21); are destitute of (Jo. x. 25, xii. 37; Ac. xix. 9; 2 Thes. iii. 2). Protection of, illustrated: *A shield* (Ep. vi. 16); *a breastplate* (1 Th. v. 8).

III. Illustrations of Faith.—*Examples*: Caleb (Num. xiii. 30); Job (Job xix. 25); Shadrach, etc. (Dan. iii. 17); Daniel (vi. 10, 23); Peter (Mat. xvi. 16); woman who was a sinner (Lu. vii. 50); Nathanael (Jo. i. 49); Samaritans (iv. 39); Martha (xi. 27); the disciples (xvi. 30); Thomas (xx. 28); Stephen (Ac. vi. 5); priests (vi. 7); Ethiopian (viii. 37); Barnabas (xi. 24); Sergius Paulus (xiii. 12); Philippian jailor (xvi. 31, 34); Romans (Ro. i. 8); Colossians (Col. i. 4); Thessalonians (1 Thes. i. 3); Lois (2 Tim. i. 5); Paul (iv. 7); Abel (Heb. xi. 4); Enoch (xi. 5); Noah (xi. 7); Abraham (xi. 8, 17); Isaac (xi. 20); Jacob (xi. 21); Joseph (xi. 22); Moses (xi. 24, 27); Rahab (xi. 31); Gideon, etc. (xi. 32, 33, 39).

IV. Moral and Religious Suggestions.—Faith is the *eye* by wh. we look to Jesus; dim sighted or weeping, still an eye. It is the *hand* with wh. we lay hold of Jesus; trembling, yet still a hand. It is the *tongue* with wh. we taste how good the Lord is;—feverish, yet nevertheless a tongue. It is the *foot* by wh. we go to Jesus; a lame foot is still a foot: he who comes slowly nevertheless comes." (*Müller.*) "True, justifying *f.* consists of three things—self-renunciation, recumbency, appropriation." (*Watson.*) "The region of unbelief is black with God's frown, and filled with plagues and wrath; but the region of *f.* is as the floor of heaven for brightness. Christ's righteousness shelters it, the graces of the Spirit beautify it, and the eternal smile of God comforts and glorifies it." (*Hoge.*)

"True faith and reasons are the soul's two eyes;
Faith evermore looks upward, and descries
Objects remote; but reason can discover
Things only near—sees nothing that's above her;
They are not matches—often disagree,
And sometimes both are clos'd, and neither see." (*Quarles.*)

"Lo! when the boatman stems the flowing tide,
And aims direct his little boat to guide,
With both oars working he can headway make,
And leave the waters foaming in his wake;
But if one oar within the boat he lays,
In useless circles round and round he plays.
So faith and works, when both together brought
With mighty power, and heavenly life are fraught,
To help the Christian on his arduous road,
And urge him forward on his way to God:
If faith or works; no matter which, he drops
Short of his journey's end he surely stops.

(*Religious Emblems.*)

V. Practical Hints.—Do ye now believe? What? Not simply that Jesus died, and that He died for sinners, but that He died for you?

Regeneration.]

TRUE RELIGION.

[Christian

I. Definition, etc.—R. “is that mighty change in man, wrought by the H. Ghost, by wh. the dominion wh. sin has over him in his nat. state, and wh. he deplores and struggles against in his present state, is broken and abolished, so that with full choice of will, and the energy of right affection, he serves God freely, and runs in the way of His commandments.” (*Watson.*) “It is a change of qualities or disposition, not of substance of the soul. It is a supernat. change; he that is born again is born of the Spirit. It is a change into the likeness of God (2 Cor. iii. 18). Every thing that generates, generates its like: the child bears the image of the parent; and they that are born of God bear God’s image. It is a universal change; (2 Cor. v. 17). It is a blessed leaven, that leavens the whole lump, the whole spirit, and soul, and body. . . . One gets not only a new head to know religion, or a new tongue to talk of it; but a new heart to love and embrace it. When the Lord opens the sluice of grace on the soul’s new birthday, the waters run through the whole man, to purify and make him fruitful.” (*Boston.*) “In the creation of man God began at the outside; but in the work of regeneration, He first begins within—at the heart.” (*Bunyan.*)

II. Bible References to Regeneration.—Needful (Jo. iii. 3, 6; Ro. viii. 7, 8). *Effected by God* (Jo. i. 13; 1 Pet. i. 3); Christ (1 Jo. ii. 29, iii. 6; Tit. iii. 5). *Instrumentality of the Word* (Jas. i. 18; 1 Pet. i. 23); resurrection of Christ (1 Pet. i. 3); ministry of Gospel (1 Cor. vi. 15). Is will of God (Jas. i. 18); mercy of God (Tit. iii. 5); for glory of God (Is. xliii. 7). *Described as a new creation* (2 Cor. v. 17; Gal. vi. 5; Ep. ii. 10); new life (Ro. vi. 4); spiritual resurrection (Ro. vi. 4-6; Ep. ii. 1, 5; Col. ii. 12, iii. 1); new heart (Ez. xxxvi. 26); new spirit (Ez. xi. 19; Ro. vii. 6); new man (Ep. iv. 24); inward man (Ro. vii. 22; 2 Cor. iv. 16); circum. of heart (Deu. xxx. 6, cf. Ro. ii. 29; Col. ii. 11); of the Divine nature (2 Pet. i. 4); washing of regeneration (Tit. iii. 5). All saints partake (1 Pet. ii. 2; 1 Jo. v. 1). *Produces likeness to God* (Ep. iv. 24; Col. iii. 10); to Christ (Ro. viii. 29); knowledge of God (Jer. xxiv. 7; Col. iii. 10); hatred of sin (1 Jo. iii. 9, v. 18); victory over world (1 Jo. v. 4); delight in God’s law (Ro. vii. 22). *Evidenced by faith in Christ* (1 Jo. v. 1); righteousness (ii. 29); brotherly love (iv. 7). Conn. with adoption (Is. xliii. 6, 7; Jo. i. 12, 13). Ignorant cavil (Jo. iii. 4). Manner of *ill.* (Jo. iii. 8). Preserves from Satan’s devices (1 Jo. v. 18).

III. Moral and Religious Suggestions.—“R. is absolutely necessary to qualify you for heaven. None go to heaven but they that are made meet for it (Col. i. 12). As it was with Solomon’s temple (1 K. vi. 7), so is it with the temple above. It is ‘built of stone, made ready bef. it is brought thither,’ namely, of ‘lively stones’ (1 Pet. ii. 5), ‘wrought for the selfsame thing’ (2 Cor. v. 5); for they cannot be laid in that glorious building just as they came out of the quarry of depraved nature. Jewels of gold are not meet for swine, and far less jewels of glory for unrenewed sinners. Beggars in their rags are not meet for kings’ houses, nor sinners to ‘enter into the king’s palace,’ without the ‘raiment of needlework’ (Ps. xlv. 14, 15). . . . Even as little are the unregenerate

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meet for heaven, or is heaven meet for them." (*Boston.*) "As it would be impossible for the insect in its chrysalis state to observe the laws wh. are made for its transformed state—for the worm to know the laws wh. make the summer fly seek the sunshine and live upon the flower—as it must be 'born again,' and enter upon a new existence bef. it can keep the laws of that new existence; so only the new creature can keep the new commandment—love." (*Stanford.*) "If not the slightest movement of matter can take place without the immediate agency of God, shall we wonder that this agency is needed in the higher and more subtle processes of mind? If every echoing word bespeak the Deity, shall it seem strange to appeal to this power in the regeneration of a soul? Ea. time the furrow opens to the ploughshare, or the sail of the vessel expands to the breeze, we call in the aid of a mysterious agency, without wh. human efforts were vain. Can it be matter of surprise that the same mysterious agency must be invoked in every effort to break up the hardened soil of the human heart, or to communicate to the dull and moveless spirit of man an impulse towards a nobler than earthly destiny?" (*Caird.*) "Regeneration is neither more nor less than what I may call elementary or incipient sanctification. It is in the implantation of those principles in the mind, and of those affections in the heart, of which the more full development constitutes a sanctified character, the character of a saint. This might be illustrated by the very case in nature that furnishes the figure. The infant born into the world is the man in miniature. All the parts of the body, and all the faculties of the mind, are there in embryo. So the regenerated sinner is the saint in embryo. The new principles are there, the new affections are there, the saint is there, but in infancy." (*Wardlaw.*) "In passing from nature to grace, you did not pass from a lower to a higher stage of the same condition—from daybreak to sunshine, but from the darkest night to dawn of day. Unlike the worm that changes into a winged insect, or the infant who grows up into a stately man, you became—not a more perfect, but a 'new creature' in Jesus Christ." (*Guthrie.*) "A thistle-*seed* would not bring forth a rose-bush without a change in its nature, any more than a thistle *grown* would bear roses without a change. No more will a child, in whom the *seed* of sin dwells, grow up in the nature and love of God, without regeneration, any more than the growing young-man sinner, and the full-developed sinner. One is as necessary as the other, and calls for the same power from above to accomplish it." (*Bate's Ency.*) "Regeneration is that mighty change whereby a natural man is made a spiritual or a new man, and he that was a child of the devil becomes by grace a child of God. For as by our natural birth we are made in the likeness of fallen Adam, called the 'old man,' the first man, so by this spiritual birth we become 'new creatures,' spiritual men, and sons of God in Jesus Christ, the second Adam." (*Fl tcher.*)

IV. Practical Hints.—"Ye *must* be born again." Jesus Christ says so; and while that is conclusive, both common sense and reason also say it must be so. The unregenerate cannot *see*—i. e., understand, approve—the kingdom of God, or "enter in," in the sense of not only being there, but of heartily participating in its joys, obeying its laws, etc. Have you experienced this change?

I. Definitions, etc.—"The change in a man's heart and life, when, by the effectual working of the H. Ghost, he turns fr. sin and the power of Satan to the service of God. A change fr. outward profession to vital godliness (Ac. iii. 19, xv. 3). The Lord's words to Peter (Lu. xxii. 32) = recovery fr. his fearful fall; having had experience of Satan's power, he might well warn and strengthen others against yielding to it" (1 Pet. v. 8, 9). (*T. B. K.*) "c. is to be dis. fr. regeneration thus:—Regeneration is a spiritual change; c. is a spiritual motion; in regeneration there is a power conferred; c. is the exercise of this power; in regeneration there is given us a principle to turn; c. is our actual turning." (*Charnock.*) "c. is a change fr. one state to another. *Saving* c. consists in the renovation of the heart and life, or a *turning* fr. the power of sin and Satan unto God (Ac. xxvi. 18), and is produced by the influence of divine grace on the soul." (*Buck.*) "We are born with our backs upon God and heaven, and our faces upon sin and hell, till grace comes, and that converts, turns (Ac. iii. 19, 26)." (*P. Henry.*)

II. Bible Refs. to C.—By God (1 K. xviii. 37; Jo. vi. 44; Ac. xxi. 19); Christ (Ac. iii. 26; Ro. xv. 18); power of (Pr. i. 23); of grace (Ac. xi. 21, *cf.* verse 23); follows repentance (Ac. iii. 19, xxvi. 20); result of faith (xi. 21). *Through the instrumentality of:* Scriptures (Ps. xix. 7); ministers (Ac. xxvi. 18; 1 Thes. i. 9); self-examination (Ps. cxix. 59; Lam. iii. 40); affliction (Ps. lxxviii. 34). *A cause of joy:* to God (Ez. xviii. 23; Lu. xv. 32); saints (Ac. xv. 3; Gal. i. 23, 24); necessary (Mat. xviii. 3); commanded (Job xxxvi. 10); exhortations to (Pr. i. 23; Is. xxxi. 6, lv. 7; Jer. iii. 7; Ez. xxxiii. 11); promises (Neh. i. 9; Is. i. 27; Jer. iii. 14; Ez. xviii. 27); pray for (Ps. lxxx. 7, lxxxv. 4; Jer. xxxi. 18; Lam. v. 21); accompanied by (1 K. viii. 35); neglecting (Ps. vii. 12; Jer. xlv. 5, 11; Ez. iii. 19); leading sinners to (Ps. li. 13); encouragement (Dan. xii. 3; Jas. v. 19, 20); of Gentiles, predicted (Is. ii. 2, xi. 10, lx. 5, lxvi. 12); of Israel (Ez. xxxvi. 25-27).

III. Moral and Religious Suggestions.—At a conference of ministers in New York it was found that of 149 ministers the average age at c. was only 15 3·5 yrs. And ab. 1-6th were converted when less than 12 yrs. of age. "cs. after 40 yrs. of age are very rare; like the scattered grapes on the remotest branches aft. the vintage is over, there is only one here and there. I have sometimes seen an old withered oak standing with its stiff and leafless branches on the slopes of a woody hill, though the same rains and genial sunshine fell on it as on its thriving neighbours, wh. were green with renewed youth, and rich in flowing foliage; it grew not, it gave no signs of life, it was too far gone for genial nature to assist. The old, blanched, sapless oak is an emblem of the aged sinner." (*Dr. Thomas.*) Cowper, the poet, relates of his overpowering sensations at the time of his conversion, "Unless the Almighty had been under me, I think I should have been overwhelmed with gratitude and joy. My eyes filled with tears, and my voice choked with transport. I could only look up to heaven in silent fear, overwhelmed with love and wonder." "Late observations have shown that, under many circumstances, the magnetic needle, even

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after the disturbing influences have been removed, will keep wavering, and require many days bef. it points aright, and remains steady to the pole. So is it ordinarily with the soul, aft. it has begun to free itself fr. the disturbing forces of the flesh and the world, and to convert (turn) itself towards God." (*McCosh.*) "As a locomotive cannot turn itself on the line of rails, but must be taken on the machine and turned by the power of man, so the sinner cannot convert himself fr. the nature and ways of sin. He must be brought in contact with the Gospel, and by the agency of the H. Ghost be turned fr. darkness to light, and fr. the power of Satan unto God." (*Bate.*) "c. is no repairing of the old building; but it takes down and erects a new structure. It is not the putting in a patch, or sowing on a list of holiness, but with the true convert, holiness is woven into all his powers, principles, and practice. The sincere Christian is quite a new fabric, fr. the foundation to the top stone all new. He is a new man, a new creature. All things are become new. c. is a deep work, a heart-work; it turns all upside down, and makes a man be in a new world. It goes throughout with men, throughout the mind, the members, the motions of the whole life." (*Alleine.*) "Now the marvellous thing in conversion is, that while all is *supernatural* (being the entire work of the Holy Spirit) all is also natural. You are, perhaps, unconsciously expecting some miraculous illapse of heavenly power and brightness into the soul: something apart from Divine truth and from the working of man's powers of mind. You have been expecting *faith* to descend, like an angel from heaven, into your soul, and *hope* to be lighted up like a new star in your firmament. It is not so. Whilst the Spirit's work is *beyond* nature, it is not *against* nature. He displaces no faculty; he disturbs no mental process; He does violence to no part of our moral framework; He creates no new organ of thought or feeling. His office is to set 'all to rights' within you, so that you never feel so calm, so true, so real, so perfectly natural, so much yourself, as when He has taken possession of you in every part, and filled your whole man with His heavenly joy. Never do you feel so perfectly *free*—less constrained and less mechanical—in every faculty, as when he has 'brought every thought into captivity to the obedience of Christ.'" (*Bonar.*) "When a man has washed his body in the bath, he does not need to wash again, saving his feet, which may be soiled even in passing from the bath to the dressing chamber. This most aptly represents the general purification which, in their great principles, the heart and character undergo when a sinner is converted to God; and at the same time, the daily and hourly soiling or pollution, from contact from the world, which every convert is ever contracting, and from which he is now requiring to be cleansed." (*Wardlaw.*)

IV. Practical Hints.—Ponder the need of c. No enjoyment of Christ, here or hereafter, without c. Are you converted? Consider the effect of c. Known by fruit, new life, etc. Have you the fruit of c. *within*, in altered views, tastes, inclinations, desires; *without*, in new service, and zeal towards God? The wicked who are not *turned* towards God, will be presently *turned into Hell*.

I. Definition, etc.—A. is when a person not nat. a son is taken into another's fam., and acknowledged as his own child. Moses was A. by Pharaoh's dau. (Ex. iii. 10), and Esther by Mordecai (Est. ii. 7, 20). It was com. under Rom. law (Smith's *Dic. of Gk. and Roman Antiq.*, art. "Adoption"), acc. to wh., by a formal act, a relationship was estab. exactly like that betw. father and son. "Among the Mohammedans the ceremony of A. is performed by causing the adopted to pass through the shirt of the person who adopts him. For this reason, to *adopt*, among the Turks, is expressed by saying—to draw any one through one's shirt; and an *adopted* son is called by them *Akictogli*, the son of another life; because he was not begotten in this." (D'Herbelot, *Bibl. Orient.*) "A. is that act of God by wh. we who were alienated, and enemies, and disinherited, are made the sons of God, and heirs of His eternal glory." (Watson.) "Justification is the act of God as a Judge, A. as a Father. By the former we are discharged fr. condemnation, and accepted as righteous; by the latter, we are made children of God, and joint-heirs with Jesus Christ. By the one, we are taken into God's favour; by the other, into His fam. A. may be looked upon as an appendage to justification, for it is by our being justified that we come to a right to all the honours and privileges of A." (Guyse.) Btw. civil and sacred A. there is a two-fold agreement and disagreement. They agree in this, that both flow fr. the pleasure and goodwill of the adoptant; and in this, that both confer a right to privileges wh. we have not by nature; but in this they differ—one is an act imitating nature, the other transcends nature; the one was found out for the comfort of them that had no children, the other for the comfort of them that had no Father. Divine A. is, in Scripture, either taken properly for that act or sentence of God by wh. we are made sons, or for the privileges with wh. the A. are invested. We lost our inheritance by the fall of Adam; we receive it by the death of Christ, wh. restores it again to us by a new and better title." (Flavel.)

II. Bible Refs. to A.—Explained (2 Cor. vi. 18). Acc. to promise (Ro. ix. 8; Gal. iii. 29). By faith (Gal. iii. 7, 26). Of God's grace (Ez. xvi. 3-6; Ro. iv. 16, 17; Eph. i. 5, 6, 11). Through Christ (Jo. i. 12; Gal. iv. 4, 5; Eph. i. 5; Heb. ii. 10, 13). Saints predestinated unto (Ro. viii. 29; Eph. i. 5, 11). Gentiles, predicted (Hos. ii. 23; Ro. ix. 24-26; Eph. iii. 6). Adopted gathered in one by Christ (Jo. xi. 52). New birth conn. with (Jo. i. 12, 13). H. Spirit witness of (Ro. viii. 16). Led by Spirit, evidence of (Ro. viii. 14). The Spirit of (Ro. xiii. 15; Gal. iv. 6). Privilege of saints (i. 12; 1 Jo. iii. 1). Become brethren of Christ (Jo. xx. 17; Heb. ii. 11, 12). Saints wait for consummation of (Ro. viii. 19, 23; 1 Jo. iii. 2). Subjects to discipline of God (Deu. viii. 5; 2 S. vii. 14; Pr. iii. 11, 12; Heb. xii. 5-11). God is long-suffering to partakers of (Jer. xxxi. 1, 9, 20). Leads to holiness (2 Cor. vi. 17, 18, cf. vii. 1; Phi. ii. 15; 1 Jo. iii. 2, 3). Should produce likeness to God (Mat. v. 44, 45, 48; Eph. v. 1); confidence in God (Mat. vi. 25-34); desire for God's glory

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{v. 16); spirit of prayer (vii. 1-11); love of peace (v. 9); forgiving spirit (vi. 14); merciful spirit (Lu. vi. 35, 36); avoidance of ostentation (Mat. vi. 1-4, 6, 18). Safety of adopted (Pr. xiv. 26). Confers new name (Nu. vi. 27; Is. lxii. 2; Ac. xv. 17). Entitles to inheritance (Mat. xiii. 43; Ro. viii. 17; Gal. iii. 29, iv. 7; Eph. iii. 6). Pleaded in prayer (Is. lxiii. 16; Mat. vi. 9).

III. Moral and Religious Suggestions.—By A. God gives us —1, a new *nature* (2 Pet. i. 4); 2, a new *name* (Rev. iii. 12); 3, a new *inheritance* (Ro. viii. 17); 4, new *relations* (viii. 15, 16); 5, a new *hope* (1 Pet. i. 3). (*Bates.*) 1. “Men gen. adopt when they have no children of their own. God had a dear and well-beloved Son; and He had angels. 2. Men gen. adopt such as they think deserving. God adopts criminals, traitors, enemies. 3. Men adopt living children. God, those that are by nature spiritually dead. 4. Man gen. adopts one only; God, many.” (*Bowes.*) “By A. God the Father is made our Father. The incarnate God-Man is made our elder brother, and we are made:—1. Like Him. 2. Intimately associated with Him in community of life, standing, relations, privileges. 3. Joint-heirs with Him of His glory (Ro. viii. 17, 29; Heb. ii. 17, iv. 15). The Holy Ghost is our Indweller, Teacher, Guide, Advocate, Comforter, and Sanctifier. All believers, being subjects of the same A., are brethren (Ep. iii. 6; 1 Jo. iii. 14, v. 1).” (*Hodge.*) “A. presents the new creature in his new relations; his new relations entered upon with a congenial heart, and his new life developing in a congenial home, and surrounded with those relations wh. foster its growth and crown it with blessedness.” (*Ibid.*) “When the Danish missionaries stationed at Malabar set some of their converts to translate a catechism, in which it was asserted that believers became the sons of God, one of the translators was so startled that he suddenly laid down his pen, and exclaimed, ‘This is too much; let me rather render it, ‘They shall be permitted to kiss His feet.’” (*Bowes.*) “How high is this dignity! To be called sons of God! This is our prerogative royal. We tell you not of a kindred imperial, adopted into some of the Caesars’ families; nor of David matching into the house of Saul, which seemed to him no small preferment; we blazon not your arms with the mixture of noble ingressions, nor fetch your lineal descents from heroes and monarchs. You are made the sons and daughters of God: this is honour amply sufficient.” (*Adams.*)

Sov'reign of all the worlds on high,	My Father, God! that gracious word
Allow my humble claim;	Dispels my guilty fear;
Nor while, unworthy, I draw nigh,	Not all the notes by angels heard
Disdain a Father's name.	Could so delight my ear. (<i>Doddridge.</i>)

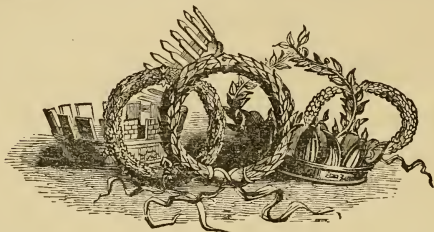
IV. Practical Hints.—Are you the children of God by A.? Consider their blessed relations, privileges, hopes. God's children are now at school, under Christ, receiving a heavenly training for a heavenly life. Presently the training will be complete, and they will go home to be with their Father, their elder Brother, and God's glorified children for ever. If not the children of God, whose are you? (Jo. viii. 41, ff.)

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[Christian

I. Definitions, etc.—[Perseverance.] The duty of P., *i.e.*, of steady, earnest continuance in the ways of godliness, is constantly enforced (Mat. x. 22, xxiv. 3; Heb. iii. 6, 14; Rev. ii. 10); danger of



falling back depicted (Lu. ix. 62; Heb. vi. 4-8, x. 26-31, 39; 2 Pet. ii. 20-22). "P. of the saints is their continuance in a state of grace to a state of glory." (*Buck.*)

"Perseverance is a Roman virtue,
That wins each god-like act, and plucks success
Even from the spear-proof crest of rugged danger." (*Harvard.*)

"Bernard calls P. the only dau. of the highest king; the perfection of virtues, the storehouse of good works; a virtue without wh. no man shall see God." (*Adams.*) [Perfection.] On Noah (Ge. vi. 9), *Bush* says, "Not perfect in the sense of sinless, but sincere, simple, upright, having respect to *all* God's commandments, and, like Caleb, following the Lord *fully*. Christian P. is not absolute freedom fr. sin, but evangelical integrity; a P. implying completeness of *parts*, rather than of *degrees* in the renewed character; and it may be better understood by viewing it as opp. to *partiality* and *hypocrisy*, to a *partial* obedience and an *insincere* profession." On Mat. v. 48 *Alford* observes, "'Complete' in your love of others, not one-sided or exclusive, . . . but all-embracing, and God-like . . . No countenance is given by this verse to the anc. Pelagian or the mod. heresy of perfectibility in this life. Such a sense of the word would be utterly at variance with the whole of the discourse. See esp. ver. 22, 29, 32, in wh. the imperfections and conflicts of the Christian are fully recognized." It does not follow that any are absolutely perfect in this life. The holiest fall short, day by day, of the high standard before them (1 K. viii. 46; Pr. xx. 9; Ecc. vii. 20), though all should aim at it.

II. Bible Refs. to C. P.—THE WAY [Perseverance]: Proof of reconciliation with God (Col. i. 21-23); of belonging to Christ (Jo. viii. 31; Heb. iii. 6, 14); mark of saints (Pr. iv. 18). *To be manifested in seek-*

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ing God (1 Ch. xvi. 11); waiting upon (Hos. xii. 6); prayer (Ro. xii. 12; Eph. vi. 18); well-doing (Ro. ii. 7; 2 Thes. iii. 13); continuing in faith (Ac. xiv. 22; Col. i. 23; 2 Tim. iv. 7); holding fast hope (Heb. iii. 6). *Maintained through power of God* (Ps. xxxvii. 24; Phi. i. 6); of Christ (Jo. x. 28); intercession of Christ (Lu. xxii. 31, 32; Jo. xvii. 11); fear of God (Jer. xxxii. 40); faith (1 Pet. i. 5); promised (Job xvii. 9); leads to increase of knowledge (Jo. viii. 31, 32); to assurance (Heb. vi. 10, 11); not in vain (1 Cor. xv. 58; Gal. vi. 9); ministers should exhort (Ac. xiii. 43, xiv. 22). Encouragement (Heb. xii. 2, 3). Promises (Mat. x. 22, xxiv. 13; Rev. ii. 26-28). Blessedness (Jas. i. 25). *Want of*, excludes from benefits of gospel (Heb. vi. 4-6); punished (Jo. xv. 6; Ro. xi. 22); illustrated (Mk. iv. 5, 17). [Perfection]: Of God (Ps. xviii. 32, cxxxviii. 8); saints have in Christ (1 Cor. ii. 6; Phi. iii. 15; Col. ii. 10). God's perfection the standard of (Mat. v. 48). *Implies* devotedness (Mat. xix. 21); holiness (Jas. iii. 2). Saints to aim at (Ge. xvii. 1; Deu. xviii. 13); claim not (Job ix. 20; Phi. iii. 12); follow after (Pr. iv. 18; Phi. iii. 12). Ministers lead saints to (Ep. iv. 12; Col. i. 28). Exhortation (2 Cor. vii. 1, xiii. 11). Impossibility of attaining to (2 Ch. vi. 36; Ps. cxix. 96). *The Word of God is the rule* (Jas. i. 25); to lead us to (2 Tim. iii. 16, 17). Charity the bond of (Col. iii. 14). Patience leads to (Jas. i. 4). Pray for (Heb. xiii. 20, 21; 1 Pet. v. 10). The Church shall attain (Jo. xvii. 23; Ep. iv. 13). Blessedness (Ps. xxxvii. 37; Pr. ii. 28).

III. Moral and Religious Suggestions.—[Perseverance.] No grace—no, not the most sparkling and shining grace—can bring a man to heaven itself without P.; not faith, wh. is the champion of grace, if it be faint, and fail; nor love, wh. is the nurse of grace, if it decline and wax cold; nor humility, wh. is the adorning and beautifier of grace, if it continue not to the end; not obedience, not repentance, not patience—no, nor any other grace, except they have their perfect work. It is not enough to begin well, except we end well." (*Brooks.*) "One told Socrates that he would fain go to Olympus, but he distrusted his sufficiency for the length of the journey. Socrates told him, 'Thou walkest every day little or much; continue this walk, forward thy way, and a few days shall bring thee to Olympus.'" "Every day every man takes some pains. Let him bestow that measure of pains in travelling to heaven; and the further he goes the more heart he gets, till at last he enters through the gates into the city." (*Adams.*) [Perfection.] "The process of Christian P. is like that wh. a portrait goes through under the hands of the artist. When a man is converted, he is but the outline sketch of a character wh. he is to fill up. He first lays in the dead colouring. Then comes the work of laying in the colours; and he goes on day aft. day, week aft. week, month aft. month, and year aft. year, blending them, and heightening the effect. It is a life's work; and when he dies he is still laying in and blending the colours, and heightening the effect. And if men suppose the work is done when they are converted, why should we expect anything but lop-sided Christian characters?" (*Beecher.*)

IV. Practical Hints.—No day without a line. The tortoise, by perseverance, beat the hare in the fable. "Not as though I had already attained, or were already perfect." "Without holiness no man shall see the Lord."

I. Definitions, etc.—"s., when used in the N. T. with ref. to persons, is being 'renewed in the spirit of their minds.' In the substance of its import, when so used, it accords with regeneration, wh. is incipient s. or holiness, the implanting of its germs or principles into the heart. s. is the growing establishment and unfolding of those principles." (*Boardman.*) "It is to be consecrated. Sanctifying is the same with consecrating—that is, setting apart fr. com. and profane to holy and spiritual uses, as persons, places, vessels, times, were under the O.T. In *all.* to wh., all true believers are a people sanctified—that is, set apart for God, separated fr. the world and sin and vanity, to be the Lord's peculiar people, His temple, priests to Him, anointed for that purpose (Ps. iv. 3)." (*P. Henry.*) "Now concerning the righteousness of s., we deny it not to be inherent; we grant that unless we work, we have it not; only we dis. it as a thing dif. in nature fr. the righteousness of justification: we are righteous, the one way, by the faith of Abraham; the other way, except we do the works of Abraham we are not righteous. Of the one, St. Paul (Ro. iv. 5); of the other St. John (1 Jo. iii. 7). Of the one, St. Paul doth prove, by Abraham's example, that we have it of faith without works. Of the other, St. James, by Abraham's example, that by works we have it, and not only by faith. St. Paul doth plainly sever these two parts of Christian righteousness one fr. the other (Ro. vi. 22). Ye are made free fr. sin, and made servants unto God: this is the righteousness of justification. Ye have your fruit in holiness: this is the righteousness of sanctification. By the one we are interested in the right of inheriting: by the other we are brought to the actual possession of eternal bliss; and so the end of both is everlasting life." (*Hooker.*)

II. Bible References to Sanctification.—Defined (Ps. iv. 3; 2 Cor. vi. 17). *Effected by God* (Ez. xxxvii. 28; 1 Thes. v. 23; Jude 1), Christ (Heb. ii. 11, xiii. 12; Ro. xv. 16; 1 Cor. vi. 11). In Christ (1 Cor. i. 2). Through atonement (Heb. x. 10, xiii. 12); Word of God (Jo. xvii. 17, 19; Ep. v. 26). Christ, unto us (1 Cor. i. 30). Saints elected to salvation through (2 Thes. ii. 13; 1 Pet. i. 2). All saints in state of (Ac. xx. 32, xxvi. 18; 1 Cor. vi. 11). The Church made glorious by (Ep. v. 26, 27). *Should lead to mortification* (1 Thes. iv. 3, 4); holiness (Ro. vi. 22; Ep. v. 7-9). Offering up of saints acceptable through (Ro. xv. 16). Saints fitted for service of God by (2 Tim. ii. 21). God wills all saints to have (1 Thes. iv. 3). *Ministers* set apart to God's service by (Jer. i. 5); should pray that people may enjoy (1 Thes. v. 23); exhort them to walk in (1 Thes. iv. 1, 3). None can inherit kingdom without (1 Cor. vi. 9-11). Typified (Ge. ii. 3; Ex. xiii. 2, xix. 14, xl. 9-15; Lev. xxvii. 14-16).

III. Moral and Religious Suggestions.—"Pardon itself would be worthless without an entire change of disposition; this, therefore, is the great object to be perseveringly sought after. A few sighs and tears in the evening of life, we fondly deem, will gain our pardon; but who that

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[Sanctification.

has ever yet reflected, by the lights of common experience, upon the constitution of the human heart, will say that a few sighs and tears will change the nature? Plainly, then, you are omitting the chief element of this great resolution in the relations betw. you and God; infatuated to calculate at all upon a barely possible future, you are doubly infatuated when you leave out of your calculation the principal item in the reckoning. The pardon will open the gates of the king's palace to the guest; but those gates are equally open for his rejection, if he lack the wedding garment." (*Archer Butler*.) "You cannot attend better to your s. than by reflecting how you may immerse yourselves even deeper into the love of God, and bathe more continually in the waves of His grace." (*Krummacher*.) "s. is no less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, as a whole burnt-offering to Christ. How little are many of those who profess Christianity experimentally acquainted with this work on their souls." (*Usher*.) "(1) We nowhere find the promises of entire sanctification restricted to the article of death, either expressly or in fair inference from any passage of Holy Scriptures. (2) We nowhere find the circumstance of the soul's union with the body represented as a necessary obstacle to its entire sanctification. (3) From these passages of Scripture, which connect our entire sanctification with subsequent habits and acts, to be exhibited in the conduct of believers before death. (4) Those passages which require us to bring forth those graces and virtues which are usually called the fruits of the Spirit." (*R. Watson*.) "You are all agreed we may be saved from all sin before death: the substance, then, is settled. But as to the circumstance—is the change instantaneous, or gradual? It is both one and the other. From the moment we are justified, there may be a gradual sanctification, or a growing in grace—a daily advance in the knowledge and love of God. And if sin ceased before death, there must, in the nature of the thing, be an instantaneous change; there must be a last moment wherein it does exist, and a first moment wherein it does not exist. But should we, in preaching, insist on both one and the other? Certainly, we must insist on the gradual change, and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shows that the more earnestly they expect this, the more swiftly and steadily does the work of God go on in their souls. The more watchful they are against sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. Whereas, just the contrary effects are observed whenever the expectation ceases. They are saved by hope, by this hope of a total change—saved with a gradually increasing salvation. Destroy this hope, and that salvation stands still, or, rather, decreases daily. Therefore, whoever would advance the gradual change in believers, should strongly insist upon the instantaneous." (*Wells*).

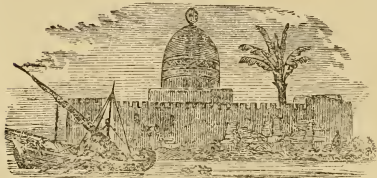
IV. Practical Hints.—Aim at the full and entire s. of soul and spirit. Daily give yourself wholly to God. Let your life be one of entire consecration to the will of God. Leave as little as possible to be done in the hour of death, beyond simply going home.

Resurrection.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—Our R. connected with that of Jesus Christ, *q. v.* “1. The body of the R. will be as strictly identical with the body of death, as the body of death is with the body of birth. 2.



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Ea. soul will have an indubitable intuitive consciousness that its new body is identical with the old. 3. Ea. friend will recognise the individual characteristics of the soul in the perfectly transparent expression of the

new body.” (*Hodge.*) “We shall have bodies aft. the resurrection (Jo. v. 29). They will, of course, be of a less spiritual nature than the soul, otherwise two souls will be conjoined in one person. We naturally suppose that the object of the body will be to relate the soul to an external world; as glass in the telescope, though a grosser object than the eye, helps vision, so the body will aid the soul hereafter, as here.” (*N. Adams.*)

“Anticipate the hour,

When, at the archangel's voice, the slumbering dust
Shall wake, nor earth nor sea withhold her dead;
When, starting at the crash of bursting tombs,
Of mausoleums rent, and pyramids
Heaved from their base, the tyrant of the grave,
Propp'd on his broken sceptre, while the crown
Falls from his head, beholds his prison-house
Emptied of all inhabitants; beholds
Mortal in immortality absorb'd,
Corruptible in incorruption lost.” (*Gisborne.*)

II. Bible Refs. to R.—Doctrine of the (Job xix. 26; Ps. xlix. 15; Is. xxvi. 19; Dan. xii. 2); first principle of gospel (Heb. vi. 1, 2); expected by Jews (Jo. xi. 24; Heb. xi. 35); denied by Sadducees (Mat. xxii. 23; Lu. xx. 27; Ac. xxiii. 8); explained away by false teachers (2 Tim. ii. 18); doubted (1 Cor. xv. 12); not incredible (Mk. xii. 24; Ac. xxvi. 8); not contrary to reason (Jo. xii. 24; 1 Cor. xv. 35-44); proved by our Lord (Mat. xxii. 29-32; Lu. xiv. 14; Jo. v. 28, 29); preached by apostles (Ac. iv. 2, xvii. 18, xxiv. 15); credibility of, shown (Mat. ix. 25, xxvii. 53; Lu. vii. 14; Jo. xi. 44; Heb. xi. 35); certainty of, proved (1 Cor. xv. 12-20); effected by the power of God (Mat. xxii. 29); Christ (Jo. v. 28, 29, vi. 39, 40, 44); H. Ghost (Ro. viii. 11); of all the dead (Jo. v. 28; Ac. xxiv. 15; Rev. xx. 13). *Saints in, shall rise through Christ* (Jo. xi. 25; Ac. iv. 2; 1 Cor. xv. 21, 22); first (1 Cor. xv. 23; 1 Thes. iv. 16); to eternal life (Dan. xii. 2; Jo. v. 29); be glorified (Col. iii. 4); as the angels (Mat. xxii. 30); incorruptible (1 Cor. xv. 42); glorious (43); powerful (43); spiritual (44);

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[Resurrection.

bodies like Christ's (Phi. iii. 21); recompensed (Lu. xiv. 14); should look to (Dan. xii. 13; Phi. iii. 11); of saints followed by the change of living (1 Cor. xv. 51, cf. 1 Thes. iv. 17). *Preaching of, caused mocking* (Ac. xvii. 32); persecution (Ac. xxiii. 6, xxiv. 11-15); blessedness of those who have part in (Rev. xx. 6). *Of the wicked, shall be to shame* (Dan. xii. 2); damnation (Jo. v. 29); illustrative of the new birth (Jo. v. 25); illustrated (Ez. xxxvii. 1-10; 1 Cor. xv. 36, 37).

III. Moral and Religious Suggestions.—R. of Jesus the historical corner-stone of doctrine of R. The argument of St. Paul (1 Cor. xv.) the most conclusive. (See also Westcott, *Gospel of Resur.*, 119-167). The question whether these identical bodies—dissolved by death—can in any form be restored finds its answer in the mighty power of God, with whom all things are possible. "God has filled all nature with continual emblems of this doctrine. He has given a great number of illustrations in the arrangements of nature and providence. What is night but the death of day? What is morning but its resurrection from the shades of darkness? What is winter but the death of the year? In the dead leaves you see emblems of death scattered wherever you go? What is spring but a resurrection? Look at that unsightly seed without any appearance of life thrown into the earth; and then the particles separating there springs up the plant! Behold it unfolding, and budding, and blooming, and casting its fragrance all around; that is its resurrection. We see the insect tribe give their evidence, living frequently and absolutely in different states and elements; sometimes crawling, as a worm, then lying in apparent torpor; then bursting the shell, and with wings of beauty and activity skimming the atmosphere." (Watson.) Spring a type of the general R. (see 1 Cor. xv. 36-41). "*Spring-life is a resuscitation—grows out of past. Seeds have all flourished bef., some have been long dormant. Spring-life a resuscitation fr. apparently extinct life. Not till signs of life are gone does germination begin. Spring-life is a resuscitation against wh. many antecedent objections might have been raised.*" (Thomas.)

"The beaming eye its dazzling light resumes,

Soft on the lip the tinctured ruby blooms;

The beating pulse a keener ardour warms,

And beauty triumphs in immortal charms." (Ogilvie.)

IV. Practical Hints.—The holy dead not lost, but gone before. Now *sleeping*, and waiting for the quickening voice of the Son of God. We should be more concerned ab. the *fact*, than the *mode*, of our R. As to the kind of body, whether the same, etc.: "God giveth it a body as it hath pleased Him." In Dr. Brown's work on the *Resurrection* there is a beautiful parable from Halley. The story is of a servant, who, receiving a silver cup from his master, suffers it to fall into a vessel of *aqua fortis*, and, seeing it disappear, contends in argument with a fellow-servant that its recovery is impossible, till the master comes on the scene and infuses salt-water, which precipitates the silver from the solution, and then, by melting and hammering the metal, he restores to its original shape. With this incident, a sceptic—one of whose great stumbling-blocks was the resurrection—was so struck that he ultimately renounced his opposition to the Gospel, and became a partaker of the Christian hope of immortality.

Judgment.]

TRUE RELIGION.

[Christian

I. Day of Judgment.—"God is called 'the Judge of all the earth' (Ge. xviii. 25), and it is reasonable to suppose, fr. the very notion we are taught to form of Him, that He will righteously administer His dominions. In the world, however, the ungodly are oft. seen to prosper, and the righteous to be oppressed. And this has sometimes grievously perplexed God's servants, who have not known how to reconcile the fact with His holy justice (Ps. lxxiii.) Scripture, therefore, points onward to a time when all these apparent anomalies will be explained, when a great assize will sit, and a just recompense of reward will be meted out to men (Ecc. xi. 9, xii. 14; Ac. xxiv. 25)." (*T. B. K.*) Among the proofs of a general judgment are—1. The justice of God requires it. Evidently that attribute is not clearly displayed in the present dispensation (2 Thes. i. 6, 7). 2. The accusations of nat. conscience are in favour of this belief (Ac. xxiv. 25; Ro. ii. 1-16). 3. From relation men stand to God, as creatures to a Creator, He has a right to give them a law, and make them accountable for a breach of it (Ro. xiv. 12). 4. Resurrection of Jesus a certain proof of it (Ac. xvii. 31; Ro. xiv. 9). Arising out of human convictions are numerous notions of a judgment blended with heathen theories of the future, and oft. pictorially represented in ancient sculptures, etc.

II. Bible Refs. to J.—Predicted in o. t. (1 Ch. xvi. 33; Ps. ix. 7, xvi. 13; Ec. iii. 17). First principle of Gospel (Heb. vi. 2). Day appointed (Ac. xvii. 31; Ro. ii. 16). Time of, unknown (Mk. xiii. 32). *Called, the* day of wrath (Ro. ii. 5; Rev. vi. 17); revelation (Ro. ii. 5); day of judgment (2 Pet. iii. 7); day of destruction (Job xxi. 30); great day (Jude 6). Administered by Christ (Jo. v. 22, 27; Ac. x. 42; Ro. xiv. 10; 2 Cor. v. 10). Saints with Christ in (1 Cor. vi. 2; Rev. xx. 4). Take place at coming of Christ (Mat. xxv. 31; 2 Tim. iv. 1). Of heathens (Ro. ii. 12, 14, 15); of Jews (Ro. ii. 12); of Christians (Jas. ii. 12). *Shall be held upon* all nations (Mat. xxv. 32); all men (Heb. ix. 27, xii. 23; Rev. xx. 12; Ec. iii. 17). Quick and dead (2 Tim. iv. 1; 1 Pet. iv. 5). In righteousness (Ps. xcvi. 9; Ac. xvii. 31). Books at (Dan. vii. 10). *Shall be of all* actions (Ec. xi. 9, xii. 14; Rev. xx. 13); words (Mat. xii. 36, 37; Jude 15); thoughts (Ec. xii. 14; 1 Cor. iv. 5). None, by nature, can stand in (Ps. cxxx. 3, cxliii. 2; Ro. iii. 19). Saints shall, through Christ (Ro. viii. 33, 34). Christ will acknowledge saints at (Mat. xxv. 35-40; Rev. iii. 5). Perfect love will give boldness (1 Jo. iv. 17). Saints shall be rewarded (2 Tim. iv. 8; Rev. xi. 18). Wicked shall be condemned (Mat. vii. 22, 23, xxv. 41). Punishment of wicked will succeed (Mat. xiii. 40-42, xxv. 46). Word of Christ shall be a witness against the wicked (Jo. xii. 48). *The certainty of, a motive to* repentance (Ac. xvii. 30, 31); faith (Is. xxviii. 16, 17); holiness (2 Cor. v. 9, 10; 2 Pet. iii. 11-14); prayer and watchfulness (Mk. xiii. 33). Warn the wicked (Ac. xxiv. 25; 2 Cor. v. 11); wicked dread (Ac. xxiv. 25; Heb. x. 27). Neglected advantages increase condemnation (Mat. xi. 20-24; Lu. xi. 31, 32). Devils condemned at (2 Pet. ii. 4; Jude 6).

III. Moral and Religious Suggestions.—"The J.-day a right-

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[Judgment.

ing of all the wrongs of ages: a solving of all moral problems by an unanswerable wisdom." (*Mrs. Stowe.*) "The awful certainty of the J. prophecy, arising out of its being one of a chain of predicted events (*Mat. xxii.*) of wh. some are now undoubtedly certain because already past. Suppose some gifted Druid seer had engraven upon a rock a minute prediction of the future hist. of this island: now suppose our ancestors to have studied this record, and to find that every prediction was verified save one, the time of whose fulfilment had not arrived. Walking in the tract assigned for us by the prophetic inscription, and finding that all it spoke progressively became fact, should we doubt that the one remaining event would be accomplished, aft. such overwhelming proofs of the supernatural powers of the seer who guaranteed it? Should we not shape our course as confidently in view of the unquestionable future as in ref. to the unquestionable past? In short, would not that future be already considered in a manner historical, already a fixed integral portion of the story of the nation? It is just thus we call on you to regard the great Prophet's announcement of the J. to come. That, too, is predicted, but as one event among many—among many that are now undeniably certain, for they are now actually past." (*Archer Butler.*)

"And, oh! what change of state, what change of rank,
In that assembly everywhere was seen!
The humble-hearted laughed, the lofty mourned,
And every man, according to his works
Wrought in the body, there took character." (*Pollok.*)

"Imagine you see a sinner going to hell, and his acquaintances look at him, the angels shout at him, and the saints laugh at him, and the devils rail at him, and many look him in the face, and they that said they would live and die with him forsake him, and leave him to pay all the scores. Then Judas would restore his bribes, Esau would cast up his pottage, Achan would cast down his gold, and Gehazi would refuse his gifts; Nebuchadnezzar would be humbler, Balaam would be faithful, and the prodigal would be tame. Methinks I see Achan running about, 'Where shall I hide my gold that I have stolen, that it might not be seen nor stand to appear for witness against me?' And Judas running to the high-priests, saying, 'Hold, take again your money, I will none of it, I have betrayed innocent blood.' And Esau crying for the blessing when it is too late, having sold his birthright for a mess of pottage. Herod shall then wish he were John the Baptist, Pharaoh that he were Moses; and Saul wish that he had been David, Nebuchadnezzar that he had been Daniel, Haman to have been Mordecai, Esau would wish to be Jacob, and Balaam would wish he might have died the death of the righteous." (*H. Smith.*)

IV. Practical Hints.—"The day of revelation" (*Pollok*) of character, motive, aim, etc. "The day for which all other days were made." Each day should be spent as in the light of that. How will things present look then? A great decisive day. Evil and good eternally sundered. The sentence irrevocable. No mercy then, save for those who have sought and found mercy before. Are we ready?

Heaven.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"By H. we understand a state of happiness infinite in degree, and endless in duration." (*Franklin*.) "The joys of H. are without example, above experience, and beyond imagination, for wh. the whole creation wants a comparison; we an apprehension; and even the word of God a revelation." (*Norris*.) "Perfect purity, fulness of joy, everlasting freedom, health and fruition, complete security, substantial and eternal good." (*Hannah More*.) "My idea of H.," said Wilberforce, "is perfect love;" "And mine," said Robert Hall, in reply, "is perfect rest." "H. is the day of wh. grace is the dawn; the rich, ripe fruit of wh. grace is the lovely flower; the inner shrine of that most glorious temple to wh. grace forms the approach and outer court." (*Guthrie*.) "If one could but look a while through the chinks of heaven's door, and see the beauty and bliss of paradise; if he could but lay his ear to H., and hear the ravishing music of those seraphic spirits, and the anthems of praise wh. they sing, how would his soul be exhilarated and transported with joy!" (*Watson*.)

"The song
Of heaven is ever new; for daily, thus,
And nightly, new discoveries are made
Of God's unbounded wisdom, power, and love,
Which give the understanding larger room,
And swell the hymn with ever-growing praise." (*Pollok*.)

H. is desc. negatively, rather than positively. To desc. what is would be impossible. We should not understand (Jo. iii. 12). Dr. Livingstone could not tell the Africans, so as to be comprehended, what England was like. No words in their dialect adequate for the purpose. We are told there is *no sin, no sorrow, no sickness, no tears, no death, etc.*

II. Bible Refs. to H.—Creation (Ge. i. 1; Rev. x. 6). Everlasting (Ps. lxxxix. 29; 2 Cor. v. 1). Immeasurable (Jer. xxxi. 37). High (Ps. ciii. 11; Is. lvii. 15). Holy (Deu. xxvi. 15; Ps. xx. 6; Is. lvii. 15). God's dwelling-place (1 K. viii. 30; Mat. vi. 9); throne (Is. lxvi. 1, *cf.* Ac. vii. 49). God the Lord of (Dan. v. 23; Mat. xi. 25); reigns in (Ps. xi. 4; cxxxv. 6; Dan. iv. 35); fills (1 K. viii. 27; Jer. xxiii. 24); answers from (1 Ch. xxi. 26; 2 Ch. vii. 14; Neh. ix. 27; Ps. xx. 6); judgments fr. (Ge. xix. 24; 1 S. ii. 10; Dan. iv. 13, 14; Ro. i. 18). *Christ*, as Mediator, entered (Ac. iii. 21; Heb. vi. 20, ix. 12, 24); all powerful in (Mat. xxviii. 18; 1 Pet. iii. 22). Angels in (Mat. xviii. 10, xxiv. 36). Names of saints written in (Lu. x. 20; Heb. xii. 23); rewarded in (Mat. v. 12; 1 Pet. i. 4). Repentance causes joy in (Lu. xv. 7); treasure in (Mat. vi. 20; Lu. xii. 33). Flesh and blood not inherit (1 Cor. xv. 50). Happiness of (Rev. vii. 16, 17). *Is called* garner (Mat. iii. 12); kingdom of Christ and God (Ep. v. 5); Father's house (Jo. xiv. 2); heavenly country (Heb. xi. 16); rest (Heb. iv. 9); Paradise (2 Cor. xii. 2, 4); wicked excluded fr. (Gal. v. 21; Ep. v. 5; Rev. xxii. 15). Enoch and Elijah translated into (Ge. v. 24, *cf.* Heb. xi. 5; 2 K. ii. 11).

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[Heaven.

III. Moral and Religious Suggestions.—To John Evans, an old Welsh minister, his wife once said, "Do you think we shall be known to ea. other in *h.*?" "To be sure we shall," said he. "Do you think we shall be greater fools there than we are here?" and he presently added, "But, Margaret, I may be a thousand years by your side in *h.* without having seen you; for the first thing that will attract my notice when I arrive there will be my dear Saviour, and I cannot tell when I shall be for a moment induced to look at any other object." (*Whitecross.*) "I must confess, as the experience of my own soul, that the expectation of loving my friends in *h.* principally kindles my love to them on earth. If I thought I should never know them, and, consequently, never love them aft. this life is ended, I should in reason number them with temporal things, and love them as such; but I now delightfully converse with my pious friends, in a firm persuasion that I shall converse with them for ever; and I take comfort in those of them who are dead or absent, as believing I shall shortly meet them in heaven, and love them with a love wh. shall then be perfected." (*Baxter.*) "I envy no quality of mind or intellect in others—not genius, power, wit, or fancy; but if I could choose what would be most delightful, and I believe most useful to me, I should prefer a firm religious belief to every other blessing, for it makes life a discipline of goodness, creates new hopes when all earthly hopes vanish, and throws over the decay, the destruction of existence, the most gorgeous of all lights; awakens life even in death, and from corruption and decay calls up beauty and divinity; makes an instrument of torture and shame the ladder of ascent to paradise; and far above all combination of earthly hopes, calls up the most delightful visions, palms, and amaranthus, the gardens of the blessed, the security of everlasting joys, where the sensualist and sceptic view only gloom, decay, and annihilation." (*Sir H. Davy.*)

IV. Practical Hints.—*h.* a prepared place for a prepared people.

"The golden palace of my God
 Towering above the clouds I see;
 Beyond the cherubs' bright abode,
 Higher than angels' thoughts can be!
 How can I in those courts appear
 Without a wedding garment on?
 Conduct me, thou Life-giver, there—
 Conduct me to thy glorious throne!
 And clothe me with thy robes of light,
 And lead me through sin's darksome night." (*Bowring.*)

In the deepening twilight of a summer evening a pastor called at the residence of one of his parishioners, and found, seated in the doorway, a little boy with both hands extended upward, holding a line. "What are you doing here, my little friend?" inquired the minister. "Flying my kite, sir" was the prompt reply. "Flying your kite!" exclaimed the pastor; "I can see no kite; you can see none." "I know it, sir," responded the lad; "I cannot see it, but I know it is there, for I *feel it pull.*" If our affections are set upon things above we shall have sense of it which cannot be mistaken. (*Late's Ency.*)

Hell.]

TRUE RELIGION.

[Christian

I. Definitions, etc.—"H is,—truth seen too late." (*Adams*.) "A world where sin and truth are seen thoroughly; you want no other H." (*Binney*.)

"It is full knowledge of the truth,
When truth, resisted long, is sworn our foe,
And calls eternity to do her right." (*Young*.)

"It cannot, then, be doubted that the character of ungodliness with wh. the lost spirit leaves this world is perpetuated to the state of being that follows it." (*Archer Butler*.) "The punishments of H. are but the perpetual vengeance that accompanies the sins of H. An eternity of wickedness brings with it an eternity of woe. The sinner is to suffer for everlasting, but it is because the sin itself is as everlasting as the suffering." (*Ibid.*) It is objected "*eternal punishment is too long as a penalty for the sins of a short life*; none but God can judge here. The important question is, Was the transgressor duly notified? He is in a foreign land, and is made fully acquainted with a law and its penalty, wh. he thinks is exceedingly severe. The government, however, have special reasons for the enactment; but he prefers the risk of the penalty to the loss of a certain benefit, and is without excuse, for he transgressed with his eyes open. . . . We prob. never heard it objected to *eternal* salvation that it is too long to be the consequence and reward of this brief life." (*N. Adams*.) "If there be a paradise for virtues, there must be a H. for crimes. No less doth H. contribute to publish God's omnipotency, than paradise. As heaven is furnished with stars, H. shall be with the damned, and the justice of the sovereign will no less appear in the condemnation of the culpable than in the defence of the innocent." (*Caussin*.)

II. Bible Refs. to H.—*Described as place of torment* (Lu. xvi. 23; Rev. xiv. 10, 11); everlasting punishment (Mat. xxv. 46); fire (41); burnings (Is. xxxiii. 14); furnace of fire (Mat. xiii. 42, 50); lake of fire (Rev. xx. 15); fire and brimstone (Rev. xiv. 10); unquenchable fire (Mat. iii. 12); devouring (Is. xxxiii. 14); prepared for devil, etc. (Mat. xxv. 41); devils confined in (2 Pet. ii. 4; Jude 6); punishment of, eternal (Is. xxxiii. 14; Rev. xx. 10); wicked shall be turned into (Ps. ix. 17); human power cannot preserve fr. (Ez. xxxii. 27); body suffers in (Mat. v. 29, x. 28); soul suffers in (28); wise avoid (Pr. xv. 24); try to keep others from (xxiii. 14; Jude 23); society of wicked leads to (Pr. v. 5, ix. 18); the beast, false prophets, and the devil cast into (Rev. xix. 20, xx. 10); powers of, cannot prevail ag. church (Mat. xvi. 18); illustrated (Is. xxx. 33.)

III. Moral and Religious Suggestions.—H. a painful, yet necessary subject. If the doctrine of heaven may be called *salvation by attraction*, no less may that of hell be termed *salvation by repulsion*. As no tongue can tell the glories of heaven, so neither can any describe the woes of hell.

"A dungeon, horrible on all sides round,
As one great furnace flam'd, yet from those flames

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[Hell.

No light, but rather darkness visible,
 Serv'd only to discover sights of woe,
 Regions of sorrow, doleful shades, where peace
 And rest can never dwell, hope never comes
 That comes to all." (Milton.)

"I saw that there was a way to H. even from the gates of heaven." (*Bunyan*.) One may be almost saved, and yet altogether lost. One of the saddest reflections of the lost will be that they were once *nearly* saved. They had light, convictions, etc., but did not yield to the Spirit of truth. "Then I saw in my dream that the Shepherds had them to another place, in a bottom, where was a door in the side of a hill; and they opened the door, and bid them look in. They looked in, therefore, and saw that within it was very dark and smoky; they also thought that they heard a rumbling noise, as of fire, and a cry of some tormented, and that they smelt the scent of brimstone. Then said Christian, What means this? The Shepherd to them, This is a by-way to hell, a way that hypocrites go in at; namely, such as sell their birthright, with Esau; such as sell their master, with Judas; such as blaspheme the Gospel, with Alexander; and such as lie and dissemble, with Ananias and Sapphira." (*Bunyan*.) "A rebel who hath stabbed an earthly prince but once, and deeply repents of his crime, is mercifully dealt with if he be imprisoned for life, were he to live a thousand years. An impenitent sinner hath risen against the Majesty of Heaven a million of times, and 'crucified the Prince of Life afresh,' for, it may be, ten, twenty, forty years. What is more, he goes on still in his rebellion; and his talk of repenting to-morrow is only a contrivance to sin with more cheerfulness to-day. Now, if he die in this state, shall God be unjust in condemning him for life to the prison of hell, and punishing with infinite woe sins committed against an infinite Majesty—sins from which he should have been deterred by considerations of infinite force; in short, sins in which he would have lived for ever had not death interposed?" (*J. Fletcher*.)

"A black and hollow vault,
 Where day is never seen; there shines no sun,
 But flaming horror of consuming fires;
 A lightless sulphur, chok'd with smoky fogs
 Of an infected darkness." (*John Ford*.)

"At last appear
 Hell's bounds, high reaching to the horrid roof;
 And thrice three-fold the gates; three folds were brass,
 Three iron, three of adamantine rock,
 Impenetrable, impal'd with circling fire,
 Yet unconsumed." (*Milton*.)

IV. Practical Hints.—Salvation is now possible. Divine mercy places it within your reach. Presently—if mercy be rejected—the doors will be shut—the door of heaven against you, the door of hell upon you. "Why will ye die?" "Seek Him while He may be found, call upon Him while He is near." Why delay? Folly of thinking of more convenient seasons, or in resting in being almost persuaded. How many of the lost would, if they could return to earth, make or find a convenient season! To-day, if ye will hear His voice.

Creation.]

CENTRAL FACTS.

[Connecting

I. Descriptive, etc.—All the special pleading of the scientific has not been able to disprove the Mosaic acc. of the creation, while the most ably conducted investigations are all of them confirmatory of the Divine record. "If the Bible is the word of God—nay, if, taking lower ground, and less defensible, the Bible *contains* the word of God, it is inconceivable, it is repugnant to the very nature of the thing, that it should commence with a mere legend, the baseless speculation of some Heb. dreamer." (*T. B. K.*) In 66 passages of the N. T. the first eleven chaps. of Bk. of Gen. are quoted or ref. to. "The inference I would draw fr. this circumstance is, that our Lord and His apostles regarded these 11 chaps. as *hist. documents worthy of credit*, and that they made use of them to establish truths—a thing they never would have done had they not known them to be authoritative." (*Pratt's Scrip. and Science not at variance.*) Still, though historical, "it *may* be a record of appearances; *i.e.*, the events are optically desc., such as they would *appear* to a spectator on surface of earth." (See Challis's *Creation in Plan and Progress.*) No space here to describe all the successive processes or steps. (For wider information, see McCall, *Aids to Faith*; *D. B. N. S.*, i. 1 ff.; Birk's *Bible and Mod. Thought.*) The theory (embraced and defended by Hugh Miller, *Testimony of the Rocks*) that successive geological epochs correspond with successive days of Genesis, is rendered doubtful by more recent research. "It may, however, be distinctly repeated that we have proof; the rocks afford us proof, not to be gainsaid, of the interference of a Divine hand. There are endings and there are beginnings manifested, the close of one epoch and the commencement of another; not an uninterrupted chain, but links broken off, and a fresh series apparent. Truly in all this we may say, The finger of God is here." (*T. B. K.*; see also Chalmers's *Nat. Theo.*, ii. 2.)

"The heavens are a point from the pen of His perfection,
The world is a rosebud from the power of His beauty,
The sun is a spark from the light of His wisdom,
And the sky a bubble on the sea of His power." (*Sir W. Jones.*)

II. Bible Refs. to C.—Defined (Ro. iv. 17, *cf.* Heb. xi. 3). *Effected* by God (Ge. i. 1, ii. 4, 5; Pr. xxvi. 10); Christ (Jo. i. 3, 10; Col. i. 16); Holy Ghost (Job xxvi. 13; Ps. civ. 30); by command of God (xxxiii. 9; Heb. xi. 3); in beginning (Ge. i. 1; Mat. xxiv. 21); six days (Ex. xx. 11, xxxi. 17); acc. to God's purpose (Ps. cxxxv. 6); for God's pleasure (Pr. xvi. 4; Rev. iv. 11); for Christ (Col. i. 16). We believe, to be God's work (Heb. xi. 3). *Order of*: First day, light (Ge. i. 3-5; 2 Cor. iv. 6); second, firmament (Ge. i. 6-8); third, separating land fr. water (i. 9-13); fourth, placing the sun, etc., to give light, etc. (i. 14-19); fifth, birds, insects, and fishes (i. 20-23); sixth, beasts and man (i. 24, 28). The seventh day (ii. 2, 3). Approved (i. 31). Joy to angels (Job xxxviii. 7). *Exhibits* Deity of God (Ro. i. 20); power (Is. xl. 26, 28; Ro. i. 20); glory and handywork (Ps. xix. 1); wisdom (civ. 24, cxxxvi. 5); goodness

Links.]

CENTRAL FACTS.

[Creation.

(xxxiii. 5); God the object of worship (Is. xlv. 16, *cf.* 18; Ac. xvii. 24, 27). Glorifies God (Ps. cxlv. 10; cxlviii. 5). To be praised for (Neh. ix. 6; Ps. cxxxvi. 3-9). Leads to confidence (Ps. cxxiv. 8; cxlvi. 5, 6). Insignificance of man seen fr. (Ps. viii. 3, 4; Is. xl. 12, 17). Groaneth because of sin (Ro. viii. 22). *Illustrative of the new birth* (2 Cor. v. 17; Ep. ii. 10). Renewal of saints (Ps. li. 10; Ep. iv. 24). Renewal of earth (Is. lxxv. 17; 2 Pet. iii. 11, 13).

III. Moral and Religious Suggestions.—"The Bk. of nature and the Bk. of God have the same infallible Author. Thus they cannot contradict ea. other. The highest purpose to wh. man can devote the powers of his mind is to acquaint himself with God—to examine the two-fold revelation, humbly but thankfully, with the view of ascertaining what it makes known of the person and works of its Divine Author... All who hold by the Scriptures as inspired by the Spirit of God have really nothing to fear for the progress of the sciences." (*D. B. N. S.*, i. 1.) The world thus created was made for man. The grandest step ever taken, in so far as man knows, in the direction of the Divine self-manifestation, was realized—"God made man." In virtue of his spiritual nature—eternal, and with a capacity for fellowship even with Him whose throne is set above the riches of the universe—he stands forth invested with a deeper interest than all geological changes, or even than the creation of the forms of life at whose head he was put:—

"For though the giant ages heave the hill,
And break the shore, and ever more
Make and break and work their will;
Though worlds on worlds in myriad myriads roll
Round us, each with different powers,
And other forms of life than ours—

What know we greater than the soul?" (*Tennyson.*)

"We are raised by science to an understanding of the infinite wisdom and goodness wh. the Creator has displayed in all His works. Not a step can we take in any direction without perceiving the most extraordinary traces of design, and the skill everywhere conspicuous in so vast a proportion of instances to promote the happiness of living creatures, and esp. of ourselves, that we feel no hesitation in concluding that if we knew the whole scheme of Providence, every part would appear in harmony with a plan of absolute benevolence." (*Lord Brougham.*) "What profusion is there in His work! When trees blossom there is, not a single breast-pin, but a whole bosom full of gems; and of leaves they have so many suits that they can throw them away to the winds all summer long. What unnumbered cathedrals has He reared in the forest shades, vast and grand, full of curious carvings, and haunted evermore by tremulous music; and in the heavens above, how do stars seem to have flown out of His hand faster than sparks out of a mighty forge." (*Beecher.*)

IV. Practical Hints.—"Nature is but the name for an effect, whose cause is God." "He can create, and He destroy." Stand in awe of His power. He is *mighty* to save.

"'Twas great to speak a world from nought,
But greater to redeem."

Deluge.]

CENTRAL FACTS.

[Connecting

I. Definitions, etc.—"Whether the flood was universal or partial has given rise to much controversy; but there can be no doubt that it was universal so far as man was concerned: we mean



ARK.

that it extended to all *the then known world*. The literal truth of the narration obliges us to believe that *the whole human race*, except eight persons, perished by the waters of the flood" (Smith, *O. T. Hist.*, 27). Our Lord refs. to it as historically true (Mat. xxiv. 37; Lu. xvii. 26). St. Peter also refs. to it (1 Pet. iii. 20; 2 Pet. ii. 5); so also does St. Paul (Heb. xi. 7). "It is nat. to suppose that the writer, when he speaks of 'all flesh,' 'all in whose nostrils was the breath of life,' refs. only to his own locality. This sort of language is com. enough in the Bible when only a small part of the globe is intended. Thus, for instance, it is said that '*all countries* came into Egypt to Joseph to buy corn'; and that 'a decree went out fr. Cæsar Augustus that '*all the world* should be taxed.' In these and many similar passages the expressions of the writer are obviously not to be taken in an exactly literal sense. Even the apparently very literal phrase, '*all the high hills that were under the whole heaven* were covered,' may be matched by another precisely similar, where it is said that God would put the fear and the dread of Israel upon *every nation under heaven*. The truth of the Biblical narrative is confirmed by the numerous traditions of other nations [C. D. O. T., 13; K. D. B. I., i. 148], wh. have preserved the memory of a great and destr. flood, fr. wh. but a small part of mankind escaped. They seem to point back to a com. centre, whence they were carried by the dif. fam. of man, as they wandered east and west." (*Ibid.*, 28.) "Of the covenants, that made with Noah on behalf of his desc. is the first; and it may be called the *covenant of God's forbearance*, under wh. man lives to the end of time. It repeated the promise that the world should not be again destr. by a flood; and it was ratified by the beautiful sign of the rainbow in the cloud, a *natural* phenomenon suited to the *natural laws* of whose permanence it was the token." (*Ibid.*, 29.)

II. Bible Refs. to D.—*Reason of* (Ge. vi. 5-7, 11-13, 17). *Called* flood (Ge. ix. 28); waters of Noah (Is. liv. 9). Noah warned (Ge. vi. 13; Heb. xi. 7). Long-suffering of God (Ge. vi. 3, cf. 1 Pet. iii. 20); wicked warned (iii. 19, 20; 2 Pet. ii. 5). Noah, etc., saved (Ge. vi. 18-22, vii. 13, 14). Date of commencement (vii. 11); suddenly (Mat. xxiv. 38, 39). *Caused by* forty days' rain (Ge. vii. 4, 12, 17); opening of fountains (vii. 11). Increased (vii. 17, 18). Extreme height (vii. 19, 20). Time of increase and prevailing (vii. 24). Abatement (viii. 1, 2). Decrease (viii. 3, 5). Date of removal (viii. 13). Destruction effected (vii. 23). Face of earth changed (2 Pet. iii. 5, 6). Traditional notice (Job xxii. 15-17). *It shall never again occur* promised (Ge. viii. 21, 22); confirmed

Links]

CENTRAL FACTS.

[Deluge.

(ix. 9-11); rainbow (ix. 12-17); God's faithfulness (Is. liv. 9, 10). *Illustrates* destruction of sinners (Ps. xxxii. 6; Is. xxviii. 2, 18); baptism (1 Pet. iii. 20, 21); suddenness of Christ's coming (Mat. xxiv. 36-39; Lu. xvii. 26, 27-30).

III. Moral and Religious Suggestions.—"All man's thoughts, all his desires, all his purposes are evil, expressly or by implication; because the subject of them is avowedly sinful, or because they do not proceed from a holy principle, or are not directed to a proper end. It is not occasionally that the human soul is thus under the influence of depravity, but this is its *habit* and *state*. It seems impossible to construct a sentence which should more distinctly express its total corruption than Ge. viii. 21." (*Dick.*) This is yet the *world's* habit and state, but God, who is long-suffering, spares it, in remembrance of His promise, whereof in the rainbow we have the sign.

"Behold! the rainbow's many clouded arch
Springs from the vale, and sweeps the skies above,
A splendid path, where angel-shapes might march
Sublimely earthward, messengers of love!
Oh! glorious spectacle! Oh! sacred shrine,
By matchless mercy unto mortals given!
How Noah must have loved thy hues divine,
When first o'er Ararat he saw thee shine;
Limn'd by the hand of God upon the front of heaven."

(Prince.)

IV. Practical Hints.—1. In the destruction of the wicked see God's hatred of sin. 2. In preservation of Noah, see the safety of the good. 3. In the rainbow, see the sign of God's faithfulness, and the remembrancer of a promise that *we* might forget; and the banner of mercy that we might neglect. 4. Have we a place in the true ark of safety?

[*Addenda.*—*Noah's Ark.*—This vessel, which took a hundred years in building, was, according to Bp. Wilkins, 547 English feet long, 91 broad, and 54 high. It contained 72,625 tons! It rested on Mt. Ararat. Struy says that the air upon the mountain being so unvarying is the reason that the ark has endured so long without being rotten. The Rev. Mr. Maurice speaks of an astronomical library in Noah's ark; the Rev. Mr. Davies, author of the *Celtic Researches*, of the regularity of Noah's Log-book (p. 43); and the Talmudists, those *illuminés*, that Noah had no other light in the ark than jewels and pearls to study his nautical almanac and requisite tables by. We all know the characteristic variety of Frenchmen. Here is it still further exemplified. When Bonaparte sent an embassy of twenty-one persons to the Persian court, in 1807, the ambassador, in his progress, at length arrived at Mount Ararat, where "l'ambassadeur a l'idée d'élever un monument à l'empereur. Il faut graver sur une pierre du côté de la Perse le nom de Napoléon." (*Journal d'un Voyage dans la Perse*, &c. Paris, 1809.) Sir Thomas Browne has a fine answer to the opponents of the Scriptural deluge, in—"That there was a deluge once seems not to me so great a miracle as that there is not one always."]

Dispersion.]

CENTRAL FACTS.

[Connecting

I. Descriptive, etc.—"Men never leave their abodes in masses except under the pressure of necessity or compulsion; and that pressure was supplied by the interposition of God to defeat a daring



TOWER OF BABEL.

scheme by wh. men aimed to make themselves independent of Him. . . . Soon that idea sprung up in their minds, wh. has been the dream of man in every age,—an universal empire, with a mighty city for its capital. In the blindness of their pride, they fancied that when thus banded together they might defy God Himself, and defeat His wise design of dispersing them over the earth (Ge. xi. 4). God saw the danger of their scheme, and willed that no such power should ever be established. The attempt has been made thrice on that very spot by Nebuchadnezzar, Cyrus, and Alexander. It has been repeated in the empire of the Romans, and in its attempted revival by Charlemagne and Napoleon, but in ea. case God has come down to confound the scheme." (Smith, *O. T. Hist.*, 40.)

"Heroes and kings, obey the charm,
Withdraw the proud, high-reaching arm;
There is an oath on high
That ne'er on brow of mortal birth
Shall blend again the crowns of earth,
Nor, in according cry,
Her many voices mingled own
One tyrant lord, one idol throne;
But to His triumph soon
He shall descend, who rules above,
And the pure language of His love
All tongues of men shall tune." (*Keble.*)

This confusion of speech has oft. been regarded as a cause of origin of dif. languages. Prob. some of the more marked diffs. in the great fams. of languages were thus caused. "But it does not follow that languages were then formed as they exist now, and the comparative grammarian may trace up the beautiful laws wh. show the very opp. of *confusion*, without fearing to contradict the true sense of the Scripture narrative."

II. Bible Refs. to Languages.—At first one (Ge. xi. 1, 6). *Called* speech (Mk. xiv. 70; Ac. xiv. 11); tongue (Ac. i. 19; Rev. v. 9). *Confusion of*, a punishment for presumption, &c. (Ge. xi. 2-6); originated the varieties in (xi. 7); scattered men over the earth (8, 9); divided men into separate nations (x. 5, 20, 31); great variety of, spoken by men (1 Cor. xiv. 10). *Languages named*: Hebrew (2 K. xviii. 28; Ac. xxvi. 14); Chaldee (Dan. i. 4); Syriac (2 K. xviii. 26; Ezr. iv. 7); Greek (Ac. xxi. 37); Latin (Lu. xxiii. 38); Lycaonian (Ac. xiv. 11); Arabic, etc. (ii. 11); Egyptian (Ps. lxxxi. 5, exiv. 1; Ac. ii. 10); some difficult (Ez. iii. 5, 6); barbarian,

those who spoke a strange (1 Cor. xiv. 11). *Power of speaking different*, a gift of H. Ghost (xii. 10); promised (Mk. xvi. 17); given on day of Pentecost (Ac. ii. 3, 4); followed receiving gospel (x. 44, 46); conferred by laying on of hands (viii. 17, 18, xix. 6); necessary to spread gospel (ii. 7-11); sign to unbelievers (1 Cor. xiv. 22); abused (2-12, 23). *Interpretation of*: antiquity of engaging persons for (Ge. xlii. 23); a gift of the Holy Ghost (1 Cor. xii. 10); most important in the early church (xiv. 5, 13, 27, 28); the Jews punished by being given up to people of a strange (Deu. xxviii. 49; Is. xxviii. 11; Jer. v. 15.)

III. Moral and Religious Suggestions.—God's plan effected. Man cannot prevent execution of Divine purpose. God could doubtless have fulfilled His purpose some other way. He was pleased to do it this way. Confounded *speech*, the instrument by wh. they had defied Him, and encouraged ea. other in their rebellion. World's speech confounded to this day. But speech is more confounded by man's sin than by Divine judgments. (Lying, backbiting, slander, profane swearing, sinful jesting, scoffing, etc. etc.) Of many a man it may be said, "Thy speech bewrayeth thee." "Speech is commonly judged the truest character of the mind, and the surest test of inward worth, as that wh. discloseth the *hidden man of the heart*, wh. unlocketh the closet of the breast, wh. draws the soul out of the dark recesses into open light and view, wh. rendereth our thoughts visible, and our intentions palpable." (*Barrow.*) "Give not thy tongue too great a liberty, lest it take thee prisoner. A word unspoken is like the sword in the scabbard, thine; if vented, thy sword is in another's hand. If thou desire to be held wise, be so wise as to hold thy tongue." (*Quarles.*)

IV. Practical Hints.—Speech, man's most precious natural gift, the lasting sign of an ancient sin, and of God's anger. The thing we prize most may, by its abuse, become our reproach. That wh. was a bond of union and strength—one common speech—becomes a source of dissension and weakness; so one blessing may be turned into curses. There can be but one universal kingdom—are we the subjects of it? And only one King—do we serve Him?

[*Addenda.*—Language must either have been revealed from heaven, or it is the fruit of human invention. The latter opinion is embraced by Horace, Lucretius, Cicero, and most of the Gk. and Rom. writers; the former by the Jews and Christians, and the profoundest philosophers of France and England. It has been affirmed that Heb. was the language spoken by Adam; but others deny this, and say that the Heb., Chaldee, and Arab. are only dialects of the original, long lost and unknown. Of the Heb., the Chaldee and Syriac are dialects. The original European Ls. were 13 (viz., *Greek, Latin, Dutch, Slavonian*, spoken in the E.; *Welsh; Biscayan*, spoken in Spain; *Irish; Albanian*, in the mountains of Epirus; *Tartarian*, the old Illyrian; the *Jazygian*, remaining yet in Liburnia; the *Chaucin*, in the north of Hungary; and the *Finnic*, in east Friesland). Arabic is the mother tongue of Africa. From the Latin sprang the Italian, French, and Spanish; and from the Spanish, the Portuguese. The Turkish is a mixed dialect of the Tartarian. From the High Dutch, or Teutonic, sprang the present German, Danish, Swedish, Norwegian, English, Scotch, etc. There are 3,664 known Ls., or rather dialects, in the world (737 Asiatic, 587 European, 276 African, 1,624 American).]

I. Descriptive, etc.—When God promised Abram a son, He gave him a *sign* (the sky studded with stars); then, on his believing (Ge. xv. 1-6), a *covenant* was added. In this c. Abram stood to God in relation of father of faithful, as Noah (*q.v.*) stood for *all the race*. The usual forms were minutely observed. A victim (or more) was slain in sacrifice, and equally divided, and the parts being placed over against ea. other, the contracting parties passed down betw. them. The ceremony clearly sig. the equality of the contract, its religious character, and the penalty due to its violation. In this case God's presence was indicated by the fire that passed betw. the divided sacrifice; Abram having already passed betw. them (Ge. xv. 17, *cf.* Heb. ix. 16, 17). The promise was very minute, and included—1. Bondage for 400 yrs. (Ge. xv. 13). 2. Deliverance, and overthrow of oppressors (14). 3. Return to promised land, in fourth generation (17). The limits of that land were defined (18-21). At a later period this c. was renewed, and the sign of *circumcision* was added (xvii. 1), by wh. rite the whole fam. of Abraham was included in the c. (Smith, *O. T. Hist.*; Kelly, *Divine Covenants*.)

II. Bible Refs. to Covenants.—*Definition* (Ge. xxvi. 28; Dan. xi. 6). *Purpose*, friendship (1 S. xviii. 3); assistance in war (1 K. xv. 18, 19); protection (Ge. xxvi. 28, 29, xxxi. 50-52); peace (Jos. ix. 15, 16); commerce (1 K. v. 6-11); trade (Ge. xxiii. 14-16). *Terms* specified (1 S. xi. 1, 2); confirmed (Ge. xxi. 23, 31; xxvi. 31); witnessed (xxiii. 17, 18; Ru. iv. 9-11); written and sealed (Neh. ix. 38; x. 1). God called to witness (Ge. xxxi. 50, 53); unalterable (Gal. iii. 15). Passing betw. pieces of sacrifices (Ge. xv. 9-17; Jer. xxxiv. 18, 19). Salt a sign of (Nu. xviii. 19; 2 Ch. xiii. 5). Joining of hands (Pr. xi. 21; Ez. xvii. 18). Feast (Ge. xxvi. 30, xxxi. 54). Presents (xxi. 27-30; 1 S. xviii. 3, 4). Pillars (Ge. xxxi. 45, 46). Places where made (xxi. 31, xxxi. 47-49). *The Jews* not to make, with Canaanites (Ex. xxiii. 32; Deu. vii. 2); made with others (1 K. v. 12; 2 K. xvii. 4); condemned for making (Is. xxx. 2-5; Hos. xii. 1); regarded as sacred (Jos. ix. 16-19; Ps. xv. 4). Violated (Ro. i. 31; 2 Tim. iii. 3). *Illustrates* marriage (Mal. ii. 14); God's promises (Ge. ix. 9-11; Eph. ii. 12); determination of people to serve God (2 K. xi. 17; 2 Ch. xv. 12; Neh. x. 29); good resolutions (Job xxxi. 1); (with death and hell), carnal security (Is. xxviii. 15, 18); (with stones and beasts), peace and prosperity (Job v. 23; Hos. ii. 18).

III.—Bible Refs. to New C.—Christ substance of (Is. xlii. 6, xlix. 8). Mediator of (Heb. viii. 6, ix. 15, xii. 24). Messenger of (Mal. iii. 1). *Made with* Abraham (Ge. xv. 7-18, xvii. 2-14; Lu. i. 72-75; Ac. iii. 25; Gal. iii. 16); Isaac (Ge. xvii. 19, 21, xxvi. 3, 4); Jacob (xxviii. 13, 14, *cf.* 1 Ch. xvi. 16, 17); Israel (Ex. vi. 4; Ac. iii. 25); David (2 S. xxiii. 5; Ps. lxxxix. 3, 4). Renewed (Jer. xxxi. 31-33; Ro. xi. 27; Heb. viii. 8-10, 13). Fulfilled (Lu. i. 68-79). Confirmed (Gal. iii. 17). Ratified (Heb. ix. 11-14, 16-23). A covenant of peace (Is. liv. 9, 10; Ez. xxxiv. 25, xxxvii. 26). Unalterable (Ps. lxxxix. 34; Is. liv. 10, lix. 21; Gal. iii. 17). Everlasting (Ps. cxi. 9, lv. 3, lxi. 8; Ez. xvi. 60-63; Heb. xiii. 20). Saints interested in (Ps. xxv. 14, lxxxix. 29-37;

Links.]

CENTRAL FACTS.

[Abrahamic Covenant.

Heb. viii. 10). Wicked no interest in (Ep. ii. 12). Blessings conn. with (Is. lvi. 4-7; Heb. viii. 10-12). God faithful to (Deu. vii. 9; 1 K. viii. 23; Neh. i. 5; Dan. ix. 4). God mindful of (Ps. cv. 8, cxi. 5; Lu. i. 72). Be mindful (1 Ch. xvi. 15). Forgetting (Deu. iv. 23). Plead, in prayer (Ps. lxxiv. 20; Jer. xiv. 21). Despising (Heb. x. 29, 30).

IV. Moral and Religious Suggestions.—The truths revealed in the c. were—1. The appearance of the promised seed in line of Abraham. 2. The ultimately unrestricted nature of the benefits this c. revealed. 3. Special relation of God to Abraham and his seed (also his spiritual seed). 4. Acceptance with God set forth in clearer light. (*Kelly.*) God selected Abraham “to be the progenitor of a race of men who might be the depositary of divine truth and the heirs of divine promise, in whom, too, God’s great purpose of mercy to the world might be typified and furthered; the earthly blessings with them prognosticating, and giving earnest of, and in a sense shaping, the spiritual and eternal blessings of a better future covenant.” (*T. B. K.*) After all, the cs. with Noah (Ge. ix. 8, 9), with Abram, and David (Ps. lxxxix. 3, 4) were not so much distinct cs. as renewals of the promises of the everlasting c., coupled with certain temporal favours, as types and pledges of the fulfilment of these promises. God’s covenant with man is a gracious engagement on part of God to communicate certain unmerited favour to men, in connection with a particular constitution or system, through means of which these favours are to be enjoyed. Hence, in Scripture, the covenant of God is called His “counsel,” His “oath,” His “promise.” (*W. L. Alexander.*)

V. Practical Hints.—Great condescension in adopting a human form for ratification and illustration of His promise. That promise was literally kept. Are we of the spiritual seed of Abraham? If so, we are heirs of the “better country.” Let us walk worthy of Him who hath called us.

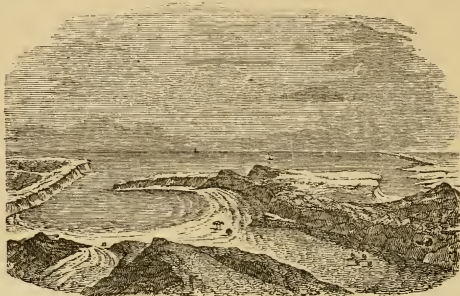
[*Addenda.*—Covenanters, a name particularly applied to those persons who in the reign of Charles I. took the solemn league and *covenant*, thereby mutually engaging to stand by each other in opposition to the projects of the king; it was entered into in 1638. The covenant or league between England and Scotland (the preceding one modified) was adopted and solemnly received by parliament, Sept. 25, 1643; and was accepted by Charles II. in 1650, but repudiated by him on his restoration in 1661, when it was declared to be illegal by parliament, and copies of it ordered to be burnt all over England. It consisted of six articles: 1. The preservation of the reformed church in Scotland, and the reformation of religion in England and Ireland. 2. The extirpation of popery, prelacy, schism, etc. 3. The preservation of the liberties of parliament and the king’s person and authority. 4. The discovery and punishment of all malignants, etc. 5. The preservation of “a blessed peace between these kingdoms.” 6. The assisting of all who enter into the covenant. “*This will we do as in the sight of God.*”]

Exodus.]

CENTRAL FACTS.

[Connecting

I. Descriptive, etc.—(See *Egypt, Sinai, Red Sea, Moses, etc.*) The E. closed 430 yrs. of pilgrimage of Hebs., fr. call of Abram out of Uz. "Having learned the discipline of God's chosen fam., and having



RED SEA, OFF. JEBEL ATAKAH.

been welded by the hammer of affliction into a nation, they were now called forth, under the prophet of Jehovah, alike fr. the bondage and the sensual pleasures of Egypt, to receive the laws of their new state amidst the awful solitude of Sinai." [The reader should consult and compare *B. D. S.*, 80 ff.; Smith's *O. T. Hist.*, 124 ff.; and map of Goshen, etc., in Thornley Smith's *Moses and his Times*, 150.] The mound *El-Abbaseyeh* in wady *El-Tumeylat*, prob. = Rameses, 30 m. direct fr. head of Red Sea—a 3 dys.' journey for the vast, mixed, and encumbered multitude, who had certain deviations to make fr. line of march. By marching S. they "they voluntarily imposed upon themselves the necessity for crossing a gulf wh. they might easily have avoided. It was this singular position into wh. they had brought themselves, or into wh. Moses had brought them, that rendered their extrication so apparently impossible. Had any general done so with his army, his conduct would be imputed to madness, or ignorance of the country. But Moses knew the region well. He had more than once gone to Sinai fr. Egypt, and was acquainted with the way. He could not but know that he was misleading Israel, unless he was conscious of a direct Divine guidance,—guidance wh. for the time superseded and overruled his own judgment. His object was to reach the Sinaitic desert; he knew the way; he had the safety of two millions to consult for; yet he turns away fr. Sinai, and throws a broad sea betw. it and Israel. But he was acting under the command of God. Ten miracles had already stricken Egypt to the heart, but another was needed still.

Links.]

CENTRAL FACTS.

[Exodus.

Her firstborn had perished, but her peers and princes remained. This last miracle is aimed at them. It was needed to overthrow the last relics of a nation's pride, and to overawe them in time to come. It was needed to strike alarm into the nations around; and to give Israel one proof more of what God was ready to do in their behalf." (*B. D. S.*, 84.)

II. Bible References to Exodus.—Commencement (*Ex.* xii. 41, 42); number commencing (*Ex.* xii. 37); healthy state (*Ps.* cv. 37); multitude accompanied (*Ex.* xii. 38; *Nu.* xi. 4); in haste (*Ex.* xii. 39). Under God's guidance (*xiii.* 21, 22, xv. 13; *Neh.* ix. 12; *Ps.* lxxviii. 52; *Is.* lxiii. 11-14); protection (*Ex.* xiv. 19, 20, *cf.* *Ps.* cv. 39; *Ex.* xxiii. 20, *cf.* *Ps.* lxxviii. 53); from Rameses (*Ex.* xii. 37). *To Succoth* (*xii.* 37; *Nu.* xxxiii. 5). *To Etham* (*xiii.* 20; *Nu.* xxxiii. 6). *Between Baalzephon and Pihahiroth* (*Ex.* xiv. 2; *Nu.* xxxiii. 7); overtaken (*Ex.* xiv. 9); exhorted to look to God (*xiv.* 13, 14); the cloud removed to the rear (*xiv.* 19, 20); sea divided (*xiv.* 16, 21). *Through the Red Sea* (*xiv.* 22, 29); faith in passing (*Heb.* xi. 29); Pharaoh and host destroyed (*xiv.* 23-28; *Ps.* cvi. 11). Israel's song (*Ex.* xv. 1-21; *Ps.* cvi. 12).

III. Moral and Religious Suggestions.—(*C. D. O. T.*, 111). A night to be remembered. God gives songs in the night. The setting sun revealed their danger, a supernatural light their way of escape. The light of reason and conscience shows us our peril; the light of revelation—esp. Christ, the true light—points out way of escape. If God leads and commands, Israel must march and obey. God employs a miracle, and men use their endeavours. If He send His Son to save us, we also must do something—watch, seek, pray, believe, and obey. Israel saved by the mighty hand of God—salvation for us.

"Safe across the waters,
Here in peace we stand,
See the wrecks of Egypt
Strewed along the sand.
Safe across the waters,
Foes for ever gone,
Now we march in safety,
God our guide alone.
'Tis the silent desert,
Sand and rock and waste;
But the chain is broken,
And the peril past.

Onward, then, right onward,
This our watchword still,
Till we reach the glory
Of the wondrous hill.
Now, for the journey girded,
We hasten on our way,
The pillar-cloud above us,
Our guide by night and day
The sky is burning o'er us,
Beneath, the burning soil;
But God, our God, shall keep us
In heat and thirst and toil."

(Bonar.)

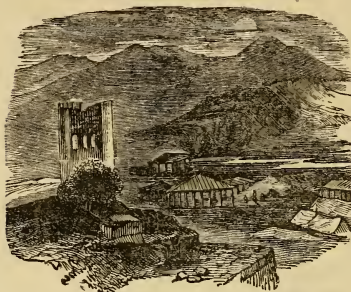
IV. Practical Hints.—Obedience to God the way of safety in the time of danger.

"Though dark be my way,
Since He is my guide,
'Tis mine to obey;
'Tis His to provide;
Though cisterns be broken,
And creatures all fail,
The word He hath spoken
Shall surely prevail.

His love in time past
Forbids me to think
He'll leave me at last
In trouble to sink:
Each sweet Ebenezer
I have in review
Confirms His good pleasure
To help me quite through."

(Newton.)

I. Descriptive, etc.—The morn. aft. return of the two spies Joshua prepared to enter Canaan. Passage of Jordan effected 10th day of Nisan (= April, B. C. 1451) ; four dys. aft. the Passover was



The site of anc. Jericho is placed by Robinson (*R. B. R.*, i. 552-556) nr. the fount of Elisha, and that of the Jericho of N. T. at the entrance of the *Wady Kelt* (Cherith) ab. $1\frac{1}{2}$ m. fr. fount.

kept for first time since Exodus, 40 yrs. bef. (Jos. iv. 19, v. 10). After the fall of Jericho (Heb. xi. 30), and the repulse at Ai (Ge. xii. 8), Achan was punished (Jos. vii. 25, cf. xxii. 20), and a second, and this time successful, attack upon Ai (viii. 1-29) gave access to open country in centre of Palestine. First stage of conquest concluded with the ceremony at mts. Ebal and Gerizim, *q.v.* (viii. 30-35). A league ag. Josh. was now formed by the

kings (xi. 1, 2) ; Gibeon, seeking peace by stratagem (x.), was aft. punished with servitude. The Gibeonites formed the class called Nethinim. The battle of Bethhoron (*q.v.*) was foll. by conquest of seven kings (x. 28-39). In this one campaign (x. 42, *at one time*) Josh. subdued the S. half of Palestine, and led his army back to Gilgal. His next attack was directed ag. the N., where, at Merom (*q.v.*), he defeated Jabin, and then took Hazor (xi. 10-14). This third campaign put Israel in possession of the whole land fr mt. Seir, in the S., to Baal-gad, nr. Hermon, in the N. But the subjugation of the numerous kings occ. much time (xi. 18). It was five or six yrs. (xi. 23, cf. xiv. 6, 15 ; Caleb was 40 years old in 1490, and 85 at end of war) bef. the land rested fr. war (B. C. 1445). Even then there was a dying resistance in many parts. The results of the whole conquest, besides the previous victories over Sihon and Og, are summed up in the subjugation of 31 kings of cities W. of Jordan, belonging to the seven nations named in the prom. to Abraham (Jos. xii.), and the giant Anakim were exterminated (xi. 21, 22), who had so terrified the spies, and were only left in Philistine cities of Gaza, Gath, and Ashdod.

II. Bible Refs. to Canaanites.—Descended from Ham (Ge. x. 6). Accursed race (ix. 25, 26). Different families of (x. 15-18). Seven distinct nations (Deu. vii. 1). Possessions of (Ge. x. 19). Country of

Links.]

CENTRAL FACTS.

[Conquest of Canaan.

(Ex. iii. 17; Nu. xiii. 27) *Described as great* (xiii. 28; Deu. vii. 1); idolatrous (xxix. 17); superstitious (xviii. 9-11); profane (Lev. xviii. 27). Numerous (Deu. vii. 17). Strong cities (Nu. xiii. 28; Deu. i. 28). Expelled for wickedness (ix. 4, xviii. 12). *Abraham* called to dwell among (Ge. xii. 1-5); promised the country of (xiii. 14-17, xv. 18, xvii. 8); his faith tried by dwelling among (xii. 6, xiii. 7). Kind to patriarchs (xiv. 13, xxiii. 6). *Israel commanded* to make no league with (Deu. vii. 2; Jud. ii. 2); not to intermarry (Deu. vii. 3; Jos. xxiii. 12); follow idols of (Ex. xxiii. 24; Deu. vii. 25); follow customs of (Lev. xviii. 26, 27); to destroy (Deu. vii. 2, 24); to destroy their idolatry (Ex. xxiii. 24; Deu. vii. 5, 25); not to fear (Deu. vii. 17, 18, xxxi. 7). Terrified at the approach of Israel (Ex. xv. 15, 16, cf. Jos. ii. 9-11, and v. 1). Partially subdued by Israel (Jos. x., xi., cf. Jud. i.) *Part of, left* to try Israel (Jud. ii. 21, 22, iii. 1-4); chastise Israel (Nu. xxxiii. 55; Jud. ii. 3, iv. 2). Israel ensnared by (ii. 3, 19; Ps. cvi. 36-38). Some desc. of, in our Lord's time (Mat. xv. 22; Mk. vii. 26).

III. Moral and Religious Suggestions.—Conquest of Canaan may *ill.* the conquest of evil. The evil is a usurper in the world, in human institutions, and in the human soul. Like the Canaanite, every form of evil, though some are of gigantic proportions, is deservedly doomed. Work of subjugation delegated to the church. The church will conquer the world. Evil offers a stubborn and prolonged resistance. Evil combinations. No mercy should be shown; no truce should be signed. "Little by little" they are to be subdued. Their redoubtable leader will be beaten down under our feet shortly. Meanwhile, every inch of ground is to be contested with indigenous sins and rooted habits. Reclaimed ground to be cultivated as the garden of the Lord. Plants of righteousness and the rose of Sharon to be tended, etc. With perseverance success is sure. The Lord giveth us the victory, and at length the heavenly Canaan will be ours.

"There is a land where everlasting suns
Shed everlasting brightness; where the soul
Drinks from the living streams of love that roll
By God's high throne! Myriads of glorious ones
Bring their accepted offering. Oh! how blest
To look from this dark prison to that shrine,
To inhale one breath of Paradise divine,
And enter into that eternal rest
Which waits the sons of God!" (Bowring.)

IV. Practical Hints.—Are we among the soldiers of Christ? Self-conquest the greatest victory (Pr. xvi. 32). Spiritual foes the greatest enemies. Results of victory on either side—eternal. Trust in Jesus, and be faithful unto death.

"Though painful at present, 'twill cease before long,
And then, oh how pleasant the conqueror's song."
(Newton.)

Division of Kingdom.] CENTRAL FACTS.

[Connecting

I. Descriptive, etc. (*C. D. O. T.*, 224; *Topics*, 248, 250).—Soon aft. Solomon's death Ahijah's prediction (1 K. xi. 29-40) was verified, and the kingdom, greatly weakened by the division, formed separate Ks. of Judah and Israel. As the first effect of Jeroboam's

KINGS OF JUDAH AND ISRAEL.					
B.C.	JUDAH.	Yrs.	B.C.	ISRAEL.	Yrs.
975	1. Rehoboam	17	975	1. Jeroboam	22
957	2. Abijah	3	954	2. Nadab	2
955	3. Asa	41	953	3. Baasha	24
914	4. Jehoshaphat	25	930	4. Elah	2
889	5. Jehoram		929	5. Zimri	7ds
885	6. Ahaziah	1	925	6. Omri	
884	7. Athaliah	6	918	7. Ahab	
878	8. Joash	40	897	8. Ahaziah	2
839	9. Amaziah	29	896	9. Jehoram	12
810	10. Uzziah	52	884	10. Jehu	28
758	11. Jotham	16	856	11. Jehoahaz	17
742	12. Ahaz	16	841	12. Jehoash	16
726	13. Hezekiah	29	825	13. Jeroboam II.	41
698	14. Manasseh	55	773	14. Zachariah	6m
642	15. Amon	2	772	15. Shallum	1m
639	16. Josiah	31	16.	Menahem	10
608	17. Jehoahaz	3m	761	17. Pekahiah	2
597	18. Jehoiahkim	11	759	18. Pekah	20
	19. Jehoiachin	3m	730	19. Hoshea	9
	20. Zedekiah	11			

religious revolt, all the priests and Levites were driven to Jerusalem (2 Ch. xi. 13, 14) "With the line of David remained God's promise of permanent kingdom, made doubly sure by its ultimate ref. to the Messiah; in that fam. the crown was handed on, gen. fr. father to son, while in Israel the dynasty of Jeroboam ended with his son; and there foll. a series of murders and usurpations, amidst wh. the

longest dynasties, those of Omri and Jehu, only num. 4 or 5 ks. ea." Moral superiority of Judah noticeable. Israel given up to idolatry; Jehovah worshipped at Jerusalem. Their final fate also presents a contrast. Israel captive 130 yrs. sooner than Judah. "And while the 10 tribes never returned to their land, and only a scattered remnant of them shared the restoration of Judah, the latter became once more a small but powerful nation, not free fr. faults of fathers, but worshipping God with a purity and serving Him with an heroic zeal unequalled since the days of Joshua, and preparing for the restoration of the true spiritual kingdom under the last great Son of David." (*Smith.*) Generally the hist. of two kingdoms is div. into 3 periods: (1) Fr. div. to deaths of ks. of Judah and Israel by hand of Jehu, B.C. 884. (2) Thence to cap. of Israel by Shalmaneser, B.C. 721. (3) Hist. of Judah to cap. at Babylon, B.C. 586.

II. Men and Events.—During the existence of the two kingdoms there occurred some of the most remarkable events, and lived some of the most influential men of Jewish hist. In this period lived the principal of the prophets, including Elijah and Elisha; it was an era marked by the revival of idolatry, followed by its overthrow by Elijah, and its subsequent punishment by foreign invasion, conquest, and captivity.

III. Moral and Religious Suggestions.—The great and rich kingdom of Solomon weakened by division, and consequent jealousy and rivalry. The two kingdoms successively the prey of, and finally conquered by, neighbouring nations. A kingdom divided against itself, etc. Same

Links.]

CENTRAL FACTS.

[Division of Kingdom.

truth applies to families and churches. "Divisions are Satan's powder-plots to blow up religion." "Men's hearts ought not to be set against one another, but set *with* one another, and all against the evil thing only." (*Carlyle*.) "Separate the atoms wh. make the hammer, and ea. would fall on the stone as a snow-flake; but welded into *one*, and wielded by the firm arm of the quarryman, it will break the massive rocks asunder. Divide the waters of Niagara into distinct and individual drops, and they would be no more than the falling rain, but in their united body they would quench the fires of Vesuvius, and have some to spare for the volcanoes of other mountains." (*Guthrie*.) Who can tell what would have been Israel's history had the whole nation been true to its God? Yet even its strifes, dissensions, and idolatries were overruled for the outworking of *His* plans who maketh the wrath of man to praise Him.

IV. Practical Hints.—Union is strength. Better submit to a wrong, for the sake of union and peace, than by active measures against it incur the weakness arising fr. dissension. A patient waiting for Rehoboam's reconsideration, or for his successor, might have preserved the unity of the nation. "Ye have need of patience." "A soft answer turneth away wrath." God in Christ the centre of true union. We are one in Him. The nearer to Him the nearer to each other.

"O King of Salem, Prince of Peace,
 Bid strife among Thy subjects cease;
 One is our faith, and one our Lord,
 One body, spirit, hope, reward;
 One God and Father of us all,
 All whom Thy church and people call:
 O may we one communion be,
 One with each other, one in Thee." (*Cotterill*.)

"An aged father, when dying, called his sons around his bed, and, in order to show them the necessity of union among themselves, he commanded a bundle of sticks, which he had provided, to be brought before him. Beginning with the eldest, he requested him to break the bundle of sticks. He could not. The next was called, and so on down to the youngest. All failed: upon which the old man cut the cord which bound the sticks together, and they were easily broken, one by one. *Love* is the cord which binds Christians together. Disunity is that which destroys them." "The union of Christians to Christ their common Head, and, by means of the influence which they derive from Him, one to another, may be illustrated by the loadstone; it not only attracts the particles of iron to itself by the magnetic virtue, but, by this virtue, it unites them one among another." (*Cecil*.) "How beautiful is the sight of the union of great minds, diversified though they may be in many points, and that diversity even obvious to observers. But the union of high and noble sentiments is so strong and close that the differences only appear as the background of a fine picture, giving greater prominence of expression to the leading characteristics of the scene." (*Bate's Ency.*)

Captivities.]

CENTRAL FACTS.

[Connecting

I. Descriptive, etc.—(*Israel*.) Shalmaneser marched ag. Israel, overran the country, and besieged Samaria (B.C. 723, in 7th yr. of Hoshea, 4th of Hezekiah) (2 K. xvii. 5, xxiii. 6), and took it aft



siege of 3 yrs. (Is. xxviii. 1-4; 2 K. xvii. 5). The people, as usual in warfare at that time, were carried away prisoners. Those of N. and E. of Jordan had been already carried away by Tiglath-Pileser (2 K. xxi. 13); acc. to Josephus (*Ant.* ix. 14, 1), *all* the people were transplanted. The 10 tribes never returned as a distinct people: thus ended kingdom of Israel, having lasted 255 yrs. (975-721), under 19 kings. Of those departed, little known; accustomed to idolatry, their absorption into surrounding pop. easy; having no care for religion, their little motive for preserving their history. They furnished no confessors and martyrs like Daniel and "the three children." The first *Jewish* exiles were prob. settled in same districts with Israelites; and aft. Ezekiel addresses all as Israel (Ez. xxxvii. 15-28, *cf.* Is. xi. 13, 16). Prob. the best of Israel was amalgamated with Judah, and either shared in the restoration, or became part of the "dispersion," whom St. James addresses as "the *twelve tribes*" (i. 1, *cf.* Jo. vii. 35; Ac. xxvi. 7; 1 Pet. i. 1). (*Judah*.) 1ST CAP.: Nebuchadnezzar (B.C. 605) took Jerusalem (Dan. i. 1), dethroned Jehoiachin, and having directed that a number of royal and noble Heb. youths should be trained in learning of Chaldees, Daniel and "the three children" were among those selected. 2ND CAP.: Jerusalem again surrendered to Nebuchadnezzar (B.C. 598) 10,000 captives, among whom are Ezekiel, and grandfather of Mordecai (J., *Ant.* x. 6, 3; Est. ii. 56). 3RD CAP.: Those now carried away were the gleanings of those led off with Jehoiachin. In Jeremiah (lii. 28, 30) they are called Jews, to dis. fr. foreigners, etc., who shared their cap. The dif. in numbers of 1st cap., and 10,000 of 2 K. xxiv. 14, results prob. fr. Jeremiah not counting soldiers. The great dif. betw. the total and those who returned may show how large were accessions fr. previous caps.,

Links.]

CENTRAL FACTS.

[Captivities.

and esp. fr. the 10 tribes. From B.C. 586-536 the Jews were captives in Babylon. This interval is marked by the hist. of Daniel and his companions (see Nebuchadnezzar); the founding of the Persian empire by Cyrus; the siege and capture of Babylon. From B.C. 536-400 (*i.e.*, fr. decree of Cyrus to close of o. T. canon) is marked by the *first* return (42,360 and 7,367 servants, Ezra i. 5), the founding of the temple, elevation of Mordecai, appearance of Ezra (*q.v.*); *second* return (6,000, end of March, B.C. 458), reformation of religion, commission of Nehemiah (*q.v.*), completion of wall, Nehemiah's return and second commission, foll. by his second reformation. "While the restored Jews were thus completing the fabric of their religion, the irregular worship of the Samaritans assumed the form of an organized schism, by the erection of a rival temple on Mt. Gerizim." The precise date of its erection is doubtful, but "this much is certain, that such a temple was built as an assertion of the religious independence of the Samaritans, and that this act of schism formed the climax to the hostility betw. them and the Jews. The temple was destroyed by John Hyrcanus (cir. B.C. 109). "It was to this sanctuary that the woman of Sychar referred" (Jo. iv. 20).

II. The Dispersion.—The name given to those who continued aft. the return fr. Babylon. Babylon thus became a centre fr. wh. offshoots spread, and colonies of Jews established themselves in Persia, Media, and other neighbouring countries. The result of Gk. conquest was to draw off Jewish settlers to the W. Hence, they were found in the cities of A. Minor, in Egypt, and, aft. cap. of Jerusalem, Jews were intro. at Rome. The "dispersed," however, all looked to Jerusalem as the metropolis of their faith; they had with them everywhere their sacred books, wh. thus became known to the Gentiles (Ac. xv. 21); while a wholesome influence was perceptible on themselves. "The diff. wh. set aside the literal observance of the Mosaic ritual led to a wider view of the scope of the law, and a stronger sense of its spiritual significance; outwardly and inwardly, by its effects both on the Gentiles and on the people of Israel, the dispersion appears to have been the clearest providential preparation for the spread of Christianity." (*Westcott.*)

III. Moral and Religious Suggestions.—Israel, absorbed into other nations, and passing out of hist., may remind us that lack of religious sentiment breaks down individuality. The maxim of some is, "Do at Rome as Rome does": such men would be Mohammedans in Turkey, and Buddhists in China. Judah, even with its defects, preserved its nationality, and teaches the conserving influence of religion. Value of religious ordinances taught by their loss: "They wept when they remembered Zion." Compassion of God, who remembered the captives, and was with them in their bondage. So will He deliver us fr. spiritual bondage.

IV. Practical Hints.—Beware of a mere formal religiousness. Value religious ordinances. Preserve your personal integrity under all circumstances. Faith shuts the mouths of lions; and the good works of faith shuts the mouths of gainsayers.

Connection of O.T. & N.T.] CENTRAL FACTS.

[Connecting

I. Descriptive.—Fr. death of Malachi to the birth of Christ is a period of ab. 400 yrs., the religious hist. of wh. period is usually termed "the connection of the o. t. and the n. t." The foll. are the



VESPASIAN'S MEDAL.

chief EVENTS: For some time Judæa remained a prov. of Persia, the Jews being permitted the exercise of their religion, under the direction of a succession of h.-priests. In 330 B.C. Persia submitted to rule of Alexander the Great, who (332) marched against Jerusalem. Jaddur, the priest, warned

by a dream, went out arrayed in his robes, and attended by Levites, to meet the conqueror, who, at the sight, laid aside his hostile intentions, embraced the priest, and, hearing of Daniel's prediction of conquest of Persia, offered sacrifices in the Temple. (J., *Ant.* xi. 8.) On death of Alex. (323) Ptolemy Lagus conquered Judæa, and took many thousands captive into Egypt. During the rule of Egypt, and in



HEAD OF ALEXANDER THE GREAT.

time of P. Philadelphus (285), the Heb. Scriptures were trans. into Gk.; and this version is called the Septuagint (written LXX). In 205, P. Epiphanes being a child of five yrs., Antiochus the Great, king of Syria, invaded Judæa, and being aided by the Jews, conferred many privileges on them as a reward. Judæa, now Subject to Syria, was called Palestine, and div. into five districts—Galilee, Samaria, Judæa, W. of Jordan, and Trachonitis and Persia on the E. The Jews retained their own laws, and were gov. by h.-priest and Council of the nation. The Jews having revolted, Antiochus Epiphanes, and, subsequently, his general Apollonius, ravaged Jerusalem, prohibited temple services and Jewish rites, and enforced idolatry, destroying all that could be found of sacred writings, and dedicated the Temple to Jupiter Olympus. *Matthias*, an aged priest, with his five sons (the *Maccabeans*, or the hammerers), undertook to deliver his country (167); w. various successes the *Maccabeans* held the country, which was made an independent state (143), and *John Hyrcanus* (son of Simon Macc.) succeeded to the gov. in 135, and held it till his death in 107, when he was suc. by his son *Aristobulus*, who died 106; he by his bro., *Alex. Jannæus*, who died in 79. Then, after an interregnum, *Hyrcanus* was procl. king (70), but he resigned in fav. of his bro. *Aristobulus* II., who, during a civil war, prevailed on the Roms. to aid him, and presently Pompey invaded Palestine, took *Aristobulus* in triumph to Rome, and made Judæa a Rom. p.r.v. (63). Crassus plundered the temple (54), and *Antigonus*, s. of

Links.]

CENTRAL FACTS. [Connection of O. T. & N. T.]

Aristobulus, aided by Parthians, assumed title of king (41). *Herod*, the Idumæan, went at once to Rome, and by interest of Anthony and Augustus was made k. of Judæa, and in three years put an end to gov. of Maccabees (37), wh. had lasted 130 yrs. To please the Jews he repaired the temple, adding greatly to its magnificence. In the 36th yr. of Herod, Christ was born (4 B.C.). (See Smith's *N. T. Hist.*)

II. The Apocrypha = "secret" or "hidden," by degrees came to have the sense of "forged" or "spurious." Though the A. had not the high sanction of canonical bks., and never formed part of Jewish canon, yet it was respected by early Christian writers. At time of Reformation the imperfect authority of A. was more fully exposed, while the Rom. church gave them a formal sanction, and declared them (save 1, 2 Esdras, and prayer of Manasseh) canonical, anathematizing those who rejected them. They do not exist in Heb., prob. were not written in Heb., but Gk. They are feeble and apologetic in tone. Do not teach with authority. They do not claim inspiration, but bewail the loss of it, and make excuse for imperfection of their own writings (Eccles., prologue ii.; 1 Mac. iv. 46, ix. 27, xiv. 41; 2 Mac. ii. 23-32, xv. 38). Contradictions and falsehoods have also been pointed out. Doctrines foreign to Scripture are taught, as efficacy of prayers for dead (2 Mac. xii. 43-45), and *by* dead (Bar. iii. 4), transmigration of souls (Wisd. viii. 20), and even suicide is ref. to in terms of praise (2 Mac. xiv. 41-46). The A. contains 14 bks., viz., 1, 2 Esdras, Tobit, Judith, rest of Esther, Wisdom of Solomon, Ecclesiasticus, Baruch, Song of Three Children, Susannah, Bel and the Dragon, Prayer of Manasses, 1, 2 Maccabees. (See page 180.)

III. Moral and Religious Suggestions.—Note the course of providence in hist. of Herod. As a usurper of the hated alien race of Edom, and destroyer of Maccabean house, he cleared the ground of all who might have lawfully competed with Christ for the throne of David, while his power united the Holy Land, in preparation for the advent of its predicted King. No gov., except, perhaps, one that maintains its power over an enslaved but noble people by brute force, is much worse in its moral character than the people who submit to it; and Herod is, in some sense, the representative of the deep moral degradation of the Jews... his more than half heathen pomp too truly represented the worldly spirit wh. looked for an earthly kingdom as its highest hope. Yet here and there was one who waited for the consolation of Israel.

"He saw Heaven blossom with a new-born light,
On which, as on a glorious stranger, gazed
The golden eyes of night; whose beam made bright
The way to Bethlehem, and as boldly blazed
(Nor ask'd leave of the sun) by day as night,
By whom (as Heaven's illustrious handmaid) raised,
Three kings, or, what is more, three wise men went
Westward to find the world's true orient." (*Crashaw.*)

IV.—Practical Hint.—Rejoice in that patient critical skill wh. detects the spurious, and in that divine providence wh. preserves the true. Adore the wisdom of God that during four centuries of conflict and change yet preserved the Jews and their religion in Palestine, and at length prepared the time for the advent of the predicted Messiah.

Planting of Christianity.] CENTRAL FACTS.

[Connecting

I. Descriptive.—(For acc. of the situation of affairs and mode of procedure, read Introduction of Alford's *How to Study the New Test. Epistles*, first section.) Take the case of one church, and try to enter into its state and wants. "A few months bef. a holy man has taken



PREACHING IN ROME.

his departure. He has been with them some weeks—golden weeks,—weeks of blessedness to their furthest memory. It had been an angel's visit.... So far all is well. But man cannot live wholly on the past.

Unless there be knit up a link betw. the past and the present, the past will fade, and the unfortunate present will by degrees take its place... In face of these difficulties, the apostolic teachers were directed to the expedient of writing letters to the churches wh. they had founded, or wh. owed their existence to emissaries sent fr. themselves." Thus, by preaching at the first were churches gathered; and aft., by Epistles, instructed and consolidated and organized. Not the apostles only, but all believers, zealously preached Christ, and this was further aided by the persecutions that speedily arose (Ac. viii. 4, xi. 19, 21). So rapidly had Christianity spread that Pliny the younger (b. A.D. 61 or 62), when doubting what he should do to arrest its progress, wrote for instructions to the Emperor Trajan (A.D. 106), and, aft. eulogizing the moral character of Christians, says: "Many of all ages, and every rank, of both sexes likewise, are accused, and will be accused; nor has the contagion of this superstition seized cities only, but the lesser towns also, and the open country" (quot. in *Lardner*, vii. 24). Indeed, bef. the close of the first century communities of Christians called churches were found in almost every part of the then civilized world. "The enfeebled world was tottering on its foundations when Christianity appeared. The natural religions, which had satisfied the parents, no longer proved sufficient for their children. The new generations could not repose con-

Links.]

CENTRAL FACTS. [Planting of Christianity.

tented within the ancient forms. The gods of every nation, when transported to Rome, there lost their oracles, as the nations themselves had lost their liberty. Brought face to face in the Capitol, they had destroyed each other, and their divinity had vanished. A great void was occasioned in the religion of the world. Then the Word was made flesh. . . . Former ages had paved the way to it; the latter ages flow fr. it. It is their centre and bond of unity. Henceforward the popular superstitions had no meaning, and the slight fragments preserved fr. the gen. wreck of incredulity vanished bef. the majestic orb of eternal truth." (*D'Aubigné.*)

Table showing, acc. to Sharon Turner, the prob. increase of Christianity.			
CENTY. NO. OF CHRISTIANS.		CENTY. NO. OF CHRISTIANS	
1	500,000	10	50,000,000
2	2,000,000	11	70,000,000
3	5,000,000	12	80,000,000
4	10,000,000	13	75,000,000
5	15,000,000	14	80,000,000
6	20,000,000	15	100,000,000
7	24,000,000	16	125,000,000
8	30,000,000	17	155,000,000
9	40,000,000	18	200,000,000

II. Moral and Religious Suggestions.—“Christ appeared—the career of paganism was checked, the fate of Judaism was sealed. A character and a religion were placed bef. the eyes of men, hitherto inconceivable in the beauty and philosophy of their nature. Unlike all other founders of a religious faith, Christ had *no selfishness, no desire of dominance*, and His system, unlike all other systems of worship, was bloodless, boundlessly beneficent, inexpressibly pure, and—most marvellous of all—went to break down all bonds of body and soul, and cast down every temporal and every spiritual tyranny.” (*Howitt.*) “There never was found, in any age of the world, either philosopher or sect, or law or discipline, wh. did so highly exalt the public good as the Christian faith.” (*Bacon.*) Pascal says that, wearied with the investigation of the external evidences of Christianity, wh., though they made the truth of revealed religion in the highest degree prob., still did not amount to mathematical certainty, he submitted the teachings of Christianity to his own inward nature, and there found a prompt response, whose verdict he could no more doubt than he could doubt his own existence. A religion so infinitely superior to every other in its adaptation to the wants of the soul. to the tempted, the broken-hearted, the dying, to universal humanity in all its conflicts, sins, and woes, carried its own evidence of its Divine origin. “We may learn the excellency of the Christian religion in this, that it is the great and only means that God has sanctified and designed to repair the breaches of humanity, to set fallen man upon his legs again, to clarify his reason, to rectify his will, and to compose and regulate his affections. The whole business of our redemption is, in short, only to rub over the defaced copy of the creation, to reprint God’s image upon the soul, and (as it were) to set forth nature in a second and a fairer edition.” (*South.*)

III. Practical Hints.—Rapid spread of Christianity, in the face of such opposition, among the historical evidences of its Divine origin. Has vital Christianity reached you? Has it spread over your conscience, will, judgment, affections, life?

Church Militant.]

CENTRAL FACTS.

[Connecting

I. Descriptive, etc.—"This militant church may have many parts, as the ocean-sea is but one, yet distinguished acc. to the regions upon wh. it lies; so there is the Spanish ocean, the English ocean, the German ocean. There is a CH. in England, a CH. in France, a CH. in Germany, yet there is but one militant CH. One sun, many beams; one kingdom, many shires; one tree, many branches." (*Adams.*)

"A band of faithful men
Met for God's worship in some humble room,
Or, screened from foes by midnight's starlit gloom,
On hill side or lone glen,
To hear the counsels of His holy word,
Pledged to each other and their common Lord.
These, few as they may be,
Compose a church, such as in pristine age
Defied the tyrant's steel, the bigot's rage;
For when but two or three,
Whate'er the place, in faith's communion meet,
There, with Christ present, is a church complete."

"Christ has but one CH. The second Adam, like the first, is the husband only of one wife. Just as the CH. cannot have two heads, so the one head cannot have two bodies: for as that body were a monster wh. had two heads, so the head wh. had two separate bodies." (*Guthrie.*) "I do not want the walls of separation betw. diff. orders of Christians to be destroyed, but only lowered, that we may shake hands a little easier over them." (*Rowland Hill.*)

II. Bible Refs. to Church.—Belongs to God (1 Tim. iii. 15); body of Christ (Eph. i. 23; Col. i. 24); Christ the foundation stone of (1 Cor. iii. 11; Eph. ii. 20; 1 Pet. ii. 4, 6); the head of (Eph. i. 22, v. 23); loved (So. of Sol. vii. 10; Eph. v. 25); purchased by the blood of (Ac. xx. 28; Eph. v. 25; Heb. ix. 12); sanctified and cleansed by (1 Cor. vi. 11; Eph. v. 26, 27); subject to (Ro. vii. 4; Eph. v. 24); object of grace of God (Is. xxvii. 3; 2 Cor. viii. 1); displays wisdom of God (Eph. iii. 10); shows forth the praises of (Is. lx. 6); God defends (Ps. lxxxix. 18; Is. iv. 5, xlix. 25; Mat. xvi. 18); provides ministers for (Jer. iii. 15; Eph. iv. 11, 12); glory to God by (iii. 21); elect (1 Pet. v. 13); glorious (Ps. xlv. 13; Eph. v. 27); clothed (Rev. xix. 8); believers added to (Ac. ii. 47, v. 14, xi. 24); unity of (Ro. xii. 5; 1 Cor. x. 17, xii. 12; Gal. iii. 28); saints baptized into (1 Cor. xii. 13); ministers commanded to feed (Ac. xx. 28); edified by word (1 Cor. xiv. 4, 13; Eph. iv. 15, 16); wicked persecute (Ac. viii. 1-3; 1 Thes. ii. 14, 15); not to be despised (1 Cor. xi. 22); defiling of punished (1 Cor. iii. 17); extent of predicted (Is. ii. 2; Ez. xvii. 22-24; Dan. ii. 34, 35.)

III. Moral and Religious Suggestions.—How to break down a church. **I. Discourage the pastor.** (1) By attending only one Sabbath service. (2) By neglecting prayer (and other) meetings. (3) Criticise your minister freely, praise him sparingly, censure him plentifully, pray for him little or none. (4) Withhold your co-operation generally. **II. Discourage your fellow-members.** (1) By observing the foregoing directions.

Links.]

CENTRAL FACTS.

[Church Militant.

(2) Complain ab. everything they do, or leave undone. (3) Place yourself at the head of a clique, and by their aid keep the church constantly in hot water. (4) Meanwhile complain of the bad treatment you are receiving. (5) Be as much like Diotrefes, and as little like Paul, as you can. (6) Encourage suspicion, and study the whole art of scheming. III. *To destroy the confidence of the community.* (1) Observe the foregoing directions, and (2) Tell people you are in the church by force of circumstances, but have no respect for the way in wh. business is conducted. (3) Publish the faults of your brethren, taking care to magnify them. (4) Make no effort to induce people to attend the church. (5) Take no part in any Christian work. (6) Publish your want of faith in the church; and prophesy that it will fail, go down, blow up, never can succeed. By observing these directions faithfully, you may have the satisfaction, if the church is not unusually vigorous, of witnessing the fulfilment of your predictions. "Do men go to school because they know so much, or because they know so little? Do men go to a physician because they are sick, or do they wait until they are well, and then go? Yet, to hear people speak of uniting with the church one would suppose that they thought it their duty to stay out till they were perfect, and then to join it as ornaments. They who are weak, but who wish strength; they who are ignorant, but hunger for knowledge; they who are unable to go alone, and need sympathy and society to hold them up; they who are lame, and need crutches: in short, they who know the plague and infirmity of a selfish heart, a worldly nature, a sinful life, and who desire above all things to be lifted above them, have a preparation for the church. If you could walk without limping, why use a crutch at all? If you are already good enough why go into a church? But if you are so lame that a staff is a help, so infirm that company and ordinances will aid you, then you have a right to the fellowship of the church. To unite with a church is not to profess that you are a saint, that you are good, that you are better than others. It is but a public recognition of your weakness and spiritual necessities. The church is not a gallery for the better exhibition of eminent Christians, but a school for the education of imperfect ones, a nursery for the care of weak ones, an hospital for the better healing of those who need assiduous care." (*Beecher.*) "When a man unites with the church he should not come saying, 'I am so holy that I think I must go in among the saints,' but, 'O brethren, I find I am so weak and wicked that I cannot stand alone; so, if you can help me, open the door and let me in.'" (*Ibid.*) "This is the state of the church militant: she is like the ark floating upon the waters, like a lily growing among thorns, like the bush which burned with fire, and was not consumed; so the city of God is always besieged, but never ruined." (*H. Smith.*)

IV. Practical Hints.—Are you on the Lord's side? If so, be numbered with His people. With all their defects—of wh. none are so painfully conscious as themselves—He is not ashamed to call them brethren. You will be glad to be numbered with them in heaven. Be equally glad to fight in their ranks on earth. "Pray for the peace of Jerusalem; they shall prosper that love thee" (*mark* Ps. cii. 13-14).

I. Descriptive, etc.—"There was an angel to keep Paradise when Adam was shut out; but there is none to keep us out of heaven; nay, the angels are ready to convey our souls to heaven, as they did Lazarus; and as they accompanied Christ in His ascension to heaven, so they do the souls of His children." (*Sibbes.*) "The very time at wh. we think our friends most fitted to live and benefit the world is, perhaps for that reason, the precise moment when God sees it best to remove them from it. As the skilful artist who is ab. to draw our portrait chooses, if he can, the favourable opportunity wh. exhibits us to most advantage, and fears lest any change of countenance or posture should interfere; so does a merciful Providence select His time, and when the soul is at the highest point of its elevation, set His seal, and stamp it for immortality." (*Woodward.*) On Rev. xxi. 9:—"I. *As thou hast never seen her before*: (1) Enjoying nearer communion; (2) participating in highest honour; (3) possessing enlarged knowledge. II. *Where she never was before*: (1) Beyond the tempter's power; (2) beyond adversity and trial; (3) away from the vineyard. III. *Where she never expected to be*: (1) She expected much; (2) but the half was not told her. IV. *As she was decreed to be*: (1) She is not there of God's caprice; (2) nor by her own efforts. V. *As she shall for ever remain*: (1) Her husband has paid her debts; (2) He is unchangeable; (3) no fear of estrangement on her part. VI. *As she should now aim to be*: (1) Beautiful with meekness, gentleness, etc.; (2) live to please Him." (*Stems and Twigs.*) On Rev. vii. 9-17:—"I. **WHO ARE THERE?** (1) A *multitude*; (2) a *great multitude*; (3) a *miscellaneous multitude*; (4) a *multitude who once were mourners*; (5) a *multitude who shall form an eternal monument of the Redeemer's grace and power*. II. **WHAT IS IT THAT THEY DO THERE?** (1) They celebrate a victory; (2) they serve God; (3) they see God; (4) they follow the Lamb. *Some things wh. there they never do*: They never want, weary, weep." (*Dr. J. Hamilton.*)

II. Bible Refs. to C. T.—The blessed state of the Saints in light: from God (Col. iii. 24; Heb. xi. 5); of grace (Ro. iv. 4, 5, 16; xi. 6); of God's pleasure (Lu. xii. 32). Prepared by God (Heb. xi. 16); by Christ (Jo. xiv. 2). As servants of Christ (Col. iii. 24). Not on account of their merits (Ro. iv. 4, 5). *Described as being with Christ* (Jo. xii. 26, xiv. 3; Phi. i. 23; 1 Thes. iv. 17); beholding face of God (Ps. xvii. 15; Mat. v. 8; Rev. xxii. 4); the glory of Christ (Jo. xvii. 24); glorified with Christ (Ro. viii. 17, 18; Col. iii. 4); in judgment with Christ (Lu. xxii. 30, *cf.* 1 Cor. xi. 2); reigning (2 Tim. ii. 12; Rev. v. 10, xx. 4, xxii. 5); crown of righteousness (2 Tim. iv. 8); of glory (1 Pet. v. 4); of life (Jas. i. 12; Rev. ii. 10); incorruptible (1 Cor. ix. 25); heirship with Christ (Ro. viii. 17); inheritance of all things (Rev. xxi. 7); with saints in light (Ac. xx. 32, xxvi. 18; Col. i. 12); eternal (Heb. ix. 11); incorruptible, etc. (1 Pet. i. 4); a kingdom (Mat. xxv. 34; Lu. xxii. 29); immovable (Heb. xii. 28); shining as stars (Dan. xii. 3); everlasting light (Is. lx. 19); life (Lu. xviii. 30; Ro. vi. 23); enduring substance (Heb. x.

Links.]

CENTRAL FACTS.

[Church Triumphant.

34); a house (2 Cor. v. 1); a city (Heb. xi. 10); entering into joy of Lord (Mat. xxv. 21, *cf.* Heb. xii. 2); rest (Heb. iv. 9; Rev. xiv.); fulness of joy (Ps. xvi. 11); prize of high calling (Phi. iii. 14); treasure in heaven (Mat. xix. 21; Lu. xii. 33); weight of glory (2 Cor. iv. 17). Is great (Mat. v. 42; Lu. vi. 35; Heb. x. 35); full (2 Jo. 8); sure (Pr. xi. 18); satisfying (Ps. xvii. 15); inestimable (Is. lxiv. 4, *cf.* 1 Cor. ii. 9). Saints confident of (Ps. lxxiii. 24; 2 Cor. v. 1; 2 Tim. iv. 8). Hope of (Ro. v. 2). Not to lose (2 Jo. 13). *Prospect of should lead to diligence* (2 Jo. 8); pressing forward (Phi. iii. 14); enduring suffering (2 Cor. iv. 16-18; Heb. xi. 26); faithfulness (Rev. ii. 10). Present afflictions not compared with (Jo. viii. 18). Shall be given at coming of Christ (Mat. xvi. 27).

III. Moral and Religious Suggestions.—Our *one life* has *two homes* (2 Cor. v. 6-9). Perfect service in heaven (Rev. xxii. 3-5). Heaven a social world (Heb. xii. 22, 23). Recognition of friends in heaven (1 Cor. xiii. 12). Heaven a world without a night (Rev. xxi. 25). Heaven, the saints' inheritance (1 Pet. i. 3, 4). Heaven our home (Jo. xiv. 2). "The poets fabulously fancied that the giants scaled heaven by heaping mountain upon mountain. What was their fancy is gospel truth. If you would go to heaven, you must climb thither by putting mount Sion upon mount Sinai." (*Bp. Hopkins.*) "Here must be the *heir*, if yonder be his *inheritance*. Here must be the *labourer*, if yonder be his *rest*. Here must be the *candidate*, if yonder be his *reward*. As he now adds excellence to excellence, as he is not 'barren nor unfruitful,' 'so shall an entrance be ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ.'" (*Dr. R. W. Hamilton.*) "If ever I reach heaven, I expect to find three wonders there:—First, to meet some I had not thought to see there; second, not to meet some whom I had expected to meet there; but third, the greatest wonder of all will be, to find *myself* there!" (*Newton.*)

IV. Practical Hints.—We often think, read, talk, sing about heaven. "But what will it be to be there?" (*Note* 2 Pet. iii. 11, and 1 Jo. iii. 3). Heaven is a *place* for wh. we should seek to be fitted, and a *state* wh. we should aim to possess.

"Know ye that better land,
Where care's unknown?
Know ye that blessed land
Around the throne?
There, there is happiness;
There, streams of purest bliss;
There, there are rest and peace,
There, there alone!

Oh! we are weary here,
A little band,
Yet soon in glory there
We hope to stand;
Then let us haste away,
Speed o'er this world's dark way
Unto that land of day,—
That better land."

"There are our loved ones in their rest;
They've cross'd Time's river—now no more
They heed the bubbles on its breast,
Nor feel the storms that sweep its shore.
But there pure love can live, can last—
They look for us their home to share:
When we, in turn, away have pass'd,
What joyful greetings wait us there—
Across the river!"

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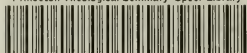
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